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The FOREIGN MISSIONS CONFERENCE *of* NORTH AMERICA

THIRTY-FIFTH ANNUAL SESSION

1928

Backgrounds of Thought in Our Churches

The Missionary Situation in China

Our Christian Task in a Materialistic World

Answers to Current Criticisms of Missions

Contemporary Life and Thought in South America

The Unique and Distinctive Elements in Christianity

Elements of the Imperative in Foreign Missions

Price: One Dollar Twenty-five

The Foreign Missions Conference *of* North America 1928

Being the Report of the Thirty-fifth Annual Meeting of the Conference of Foreign Mission Boards in Canada and in the United States, Held at Atlantic City, New Jersey, January 10-13, 1928

EDITED BY

Leslie B. Moss

Foreign Missions Conference of North America
419 Fourth Avenue
New York City

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INTRODUCTORY NOTE

The 1928 Foreign Missions Conference at Atlantic City was an encouraging meeting. The attendance was larger than in recent years. A considerable number of younger leaders were present; they were active, hopeful and confident.

This conference seemed to mark the turning point toward a more encouraging outlook for foreign missions. A more optimistic note was sounded throughout the principal addresses and was reflected in the discussions from the floor. There was a general feeling that we had turned the corner in the missionary outlook.

In spite of the China revolution and disturbing conditions elsewhere, and in the face of deficit in the treasuries of the Boards at home, there seemed to prevail a feeling that the limit of retrenchment had been passed and that the hour of advance was at hand.

The address of Mr. Boyd, from a layman's point of view, gave a sense of strength and assurance where hitherto there had been fear that the laymen were losing interest in the missionary enterprise. The messages of Dr. Hodgkin, Secretary of the China Christian Council, were reassuring as to the situation in that quarter of the world. The address of Dr. McKay was an intellectual treat and inspiration.

The Conference closed with a general feeling that progress is being made. It was good to have been there.

F. W. BURNHAM, *Chairman.*

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THE THIRTY-FIFTH ANNUAL MEETING FOREIGN MISSIONS CONFERENCE

ORGANIZATION OF THE THIRTY-FIFTH ANNUAL MEETING 1928

OFFICERS AND COMMITTEES

OFFICERS

Rev. F. W. Burnham, D.D., Chairman
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Miss Esther Case, Second Vice Chairman
Rev. Fennell P. Turner, Secretary
Rev. Wm. E. Lampe, D.D., Recording Secretary
W. Henry Grant, Honorary Secretary

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Leslie B. Moss, Secretary

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Miss Sarah S. Lyon
Thomas S. Donohugh
S. G. Ziegler
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Mrs. Charles K. Roys

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C. D. Bonsack
Mrs. J. MacGillivray
Ernest W. Riggs
Miss Lela E. Taylor
A. R. Bartholomew
E. F. Willis
J. C. Robbins

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James H. Franklin
Mrs. C. D. Eulette
Miss Belle Lobenstine
Alexander Paul
Mrs. Charles Hardie

MINUTES OF THE THIRTY-FIFTH ANNUAL MEETING

The Thirty-fifth Annual Meeting of the Foreign Missions Conference of North America was held in the Vernon Room, Haddon Hall, Atlantic City, New Jersey, January 10th to 13th, 1928.

Preceding the Annual Meeting, Joint Sessions were held with the Federation of Women's Boards of Foreign Missions on the afternoon of Sunday, January 8th, and Tuesday, the 10th.

TUESDAY EVENING, JANUARY 10

Dr. F. W. Burnham, Chairman, who is President of the United Christian Missionary Society, presided at all of the sessions of the Annual Meeting. He opened the first session on the evening of Tuesday, January 10th, at 7:40 o'clock, by inviting all present to join in the singing of the hymn, "Crown Him with Many Crowns." Dr. Arthur C. Baldwin, of Philadelphia, led the Conference in prayer. "Draw Thou My Soul, O Christ" was sung in the spirit of prayer.

During the entire Conference Dr. Enoch F. Bell led the singing. Rev. Henry S. Leiper was the pianist.

1. **Recording Secretary.**—The Committee of Reference and Counsel, through Mr. Moss, nominated Dr. William E. Lampe to serve as Recording Secretary for this annual meeting. The Conference voted to elect Dr. Lampe.

2. **Business Committee.**—Mr. Moss, in behalf of the Committee of Reference and Counsel, nominated the following Business Committee: Dr. Alfred Gandier, Chairman; Dr. S. G. Ziegler; Bishop W. B. Beauchamp; Mrs. C. D. Eulette, Miss Belle Lobenstine, Dr. Alexander Paul and Mrs. Charles Hardie. It was voted to elect these persons as the Business Committee.

3. **Committee on Nominations.**—The Chairman appointed as the Committee on Nominations: Dr. Ralph E. Diffendorfer, Chairman; Dr. George Drach; Dr. Charles D. Bonsack; Mrs. J. MacGillivray; Dr. Ernest W. Riggs; Miss Lela E. Taylor; Dr. Allen R. Bartholomew; Mr. E. F. Willis and Dr. J. C. Robbins.

4. **Program for the Annual Meeting.**—Dr. P. H. J. Lerrigo, Chairman of the Committee on Arrangements, presented a program for the meeting this year. Dr. Lerrigo stated that much of the preparation of the program had been made by the former Chairman, Dr. John W. Wood, who is now in China, in consultation with the

Staff, and that the program has been completed in the main by the Staff. It was voted to adopt the program. Including minor changes made during the sessions it is as follows:

Tuesday Evening, January 10

7:30—Organization of Conference.
8:00-8:15—Current Criticisms of Missions—Dr. Charles R. Watson.
8:15-8:45—What a Business Man Has to Say About Foreign Missions—Mr. William E. Boyd.
8:50-9:20—What the Church Has to Say to Business Men About Foreign Missions—Dr. A. W. Beaven.
9:20-9:30—Evening Prayer—Dr. Beaven.

Wednesday Morning, January 11

9:00- 9:10—Opening Prayer.
9:10-10:10—The Missionary Situation in China—Dr. Henry T. Hodgkin.
10:10-10:30—Intercession—Dr. Charles R. Erdman.
10:30-12:00—Discussion of the China Situation.
12:00-12:30—Report of Student Volunteer Convention—Mr. Jesse R. Wilson.

Wednesday Afternoon

2:00-3:00—Committee of Reference and Counsel Reports.
3:00-3:30—Secretarial Reports.
3:30-4:00—Presentation and Discussion of Budget.
4:00-4:30—Jerusalem Meeting of the International Missionary Council—Dr. J. R. Mott.

Wednesday Evening

7:30—The Task of Christian Missions in a Materialistic World—Dr. Rufus M. Jones.
—Our Experience in Fellowship with Jesus—Christians from Other Lands —Dr. Decio de Paula Machado—Rev. W. Y. Chen.
—Evening Prayer—Mr. Chen.

Thursday Morning, January 12

9:00- 9:10—Opening Prayer.
9:10-10:30—Adoption of Budget.
—Election of Officers.
—Report of Business Committee.
10:30-11:00—Intercession—Dr. John R. Edwards.
11:00-12:30—Sectional Meetings on Administrative Problems.
(a) Relation of the Mission on the Field to the Indigenous Church—Rev. A. E. Armstrong, Chairman.
(b) Registration of Schools—Rev. George E. Epp, Chairman.
(c) Relation of Missionaries to Nationalism—Prof. K. S. Latourette, Chairman.
(d) How to Meet the Current Criticisms Against Missions—Dr. D. Brewer Eddy, Chairman.

Thursday Afternoon

2:00-4:00—Sectional Meetings—Important Problems on the Field.
Latin America—Dr. S. G. Inman, Chairman.
China—Mrs. Charles K. Roys, Chairman.
Japan and Korea—Dr. William E. Lampe, Chairman.
Africa—Dr. Ernest W. Riggs, Chairman.
Moslem Lands—Dr. Charles R. Watson, Chairman.
India, Burma and Ceylon—Dr. R. E. Diffendorfer, Chairman.

Thursday Evening

7:30—The Future of the Missionary in China—Dr. Robert J. McMullen.
—Contemporary Life and Thought in South America in Their Relation to Evangelical Christianity—Dr. John Mackay.
—Evening Prayer—Dr. Mackay.

Friday Morning, January 13

9:00- 9:10—Opening Prayer.
9:10—Business.
—Report of Conferences on Work Among the Jews—Mrs. Thomas Nicholson.
10:45—Unique and Distinctive Elements in Christianity—Professor E. D. Soper.
11:30-12:15—The Element of the Imperative in Foreign Missions—Dr. Henry T. Hodgkin.
12:15-12:30—Devotional Period—Dr. Hodgkin.
—Adjournment.

The Chairman, Dr. F. W. Burnham, made a brief address. He reminded all that this is a *Conference* of Mission Boards having work around the world. He has a profound feeling that although we have a program for the Annual Meeting the Conference idea should prevail. Everyone should be free to contribute the best he has for the benefit of us all. This foreign missions task in which we are engaged has come to an hour when we must look specially to God for this leadership.

Dr. Charles R. Watson, President of Cairo University, made an address on "Current Criticisms of Missions." He presented ten criticisms which have been and are being made in recent years by influential business men. Mr. William Boyd, Advertising Manager of the Curtis Publishing Company and a member of the Methodist Episcopal deputation of ten which visited foreign mission fields in 1926, addressed the Conference on "What a Business Man has to say about Foreign Missions." Dr. A. W. Beaven, Pastor of the Lake Avenue Baptist Church of Rochester, New York, and member of the Baptist deputation to Foreign Mission fields in 1926, followed with an address on "What the Church Has to Say to Business Men About Foreign Missions."

The session was concluded with prayer and the benediction by Dr. Beaven.

WEDNESDAY FORENOON, JANUARY 11

The session was opened with a devotional service during which prayer was offered by Dr. R. P. Mackay. "The Missionary Situation in China" was the subject of an address by Dr. Henry T. Hodgkin, Secretary of the National Christian Council of China and missionary of the English Friends Society.

The period of intercession, largely in behalf of China, was conducted by Dr. Charles R. Erdman, Professor in Princeton Theological Seminary and President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. During a session of silent prayer Dr. Erdman directed thought to thanksgiving for the promises of God and thanksgiving for the privilege of the all powerful ministry of intercession. Two hymns, "My Faith Looks Up to Thee" and "When I Survey the Wondrous Cross" were sung.

Prayer was offered by Dr. John Gowdy, of Foochow, China, and Dr. W. I. Haven, of the American Bible Society.

There was an extended discussion of the missionary situation in China.

5. Dr. A. L. Warnshuis presented for discussion some of the principal questions that have arisen in connection with recent developments in the missionary work of the Christian Churches in China. Copies of a paper containing the questions were distributed to the members of the Conference. Chairman Burnham announced to the Conference that the resolution of the Prudential Committee of the American Board of Commissioners for Foreign Missions presented by Dr. Warnshuis would go automatically to the Business Committee.

6. Dr. Ralph E. Diffendorfer expressed strong conviction that while the missionaries are returning to China we must find some way to reevaluate our whole approach to the Chinese. We must give earnest attention to many phases of the problem. We must especially consider the united approach of our churches to this problem. Chairman Burnham stated that the Business Committee would consider the suggestions made by Dr. Diffendorfer.

Dr. J. H. Franklin declared that as a result of several visits to China in recent years he is convinced that some changes we have long desired are now inevitable and that we must accept a real spiritual partnership with the Christians in China. Dr. Alexander Paul expressed his belief that Chinese representatives should be invited to come to this country to sit with our Boards in order that the Boards may get the viewpoints of the Chinese. Dr. A. D. Berry, a missionary to Japan, called attention to a number of points of resemblance and difference in the situations in Japan and China and indicated that missionary experience in Japan throws much light upon possible developments in China. Dr. George Drach and Dr. A. L. Warnshuis participated further in the discussion.

An illuminating and encouraging report regarding the Student Volunteer Movement Convention, held recently at Detroit, was made by Mr. Jesse R. Wilson, General Secretary of the Movement.

7. It was voted that the Business Committee should draft a resolution commending the stand taken by the Detroit Hotel Association in the matter of entertaining as guests, Negroes and foreigners.

It was voted to instruct the Business Committee to prepare a resolution expressing our recognition of the continuing providence of God and our confidence in the present leadership of the Student Volunteer Movement.

The session was concluded at 12:30 p. m. with prayer and benediction by Dr. John M. Springer, of Africa.

WEDNESDAY AFTERNOON, JANUARY 11

Beginning at 2:30 o'clock a devotional service during which Dr. Charles D. Bonsack led the Conference in prayer preceded the business of the afternoon session.

8. The report of the Committee of Reference and Counsel was presented by Dr. William P. Schell, Chairman. Dr. Schell informed the Conference that in addition to the usual duties of the Committee there has been much unusual work during the year due especially to the facts that the activities of the Conference have been expanding while the Budgets have been decreasing, the Secretary of the Conference resigned and the Headquarters of the Conference were moved. Dr. Schell summarized the printed report which had been sent out in advance to the several boards and also distributed to those present. He added certain paragraphs regarding developments of the last few days or weeks.

Dr. A. L. Warnshuis speaking regarding the Jerusalem meeting of the International Missionary Council called attention to the fact that the Conference last year empowered the Committee of Reference and Counsel to fill all vacancies in the North American membership. The printed list is not complete.

It was voted to receive and approve the report of the Committee of Reference and Counsel.

It was voted to request the Committee of Reference and Counsel to draft in behalf of the Conference a Minute recording our appreciation of the services of Secretary Fennell P. Turner.

It was voted to accede to Mr. Turner's request that his letter of December 28th, 1927, be passed to the Committee on Nominations.

9. The Business Committee was requested to consider printing for wide distribution the address made this morning by Dr. Henry Hodgkin.

10. Reports of their activities, of work that has been committed to them and of their plans for the future were made by Secretaries Milton Stauffer, Leslie B. Moss and A. L. Warnshuis.

11. By request of the Committee of Reference and Counsel, Mr. Moss made a statement regarding the financial situation of the Conference and presented the budget for the year 1928-29. He reported the actions of the Boards in the matter of financial support of the Conference. Fifty-seven of the Boards have pledged $51,784.00 toward the budget of the new year, beginning April 1st.

He read the recommendation of the Committee of Reference and Counsel, that at the time of the consideration of the Budget tomorrow morning the Budget be referred by the Conference to the Com-

mittee of Reference and Counsel, with power, on the condition that it does not exceed $80,000.00.

Dr. John R. Mott addressed the Conference on "The Jerusalem Meeting of the International Missionary Council."

The Conference was led in prayer for the Jerusalem Meeting by Mrs. J. M. Stearns and Dr. S. Guy Inman, after which the Chairman, Dr. Burnham, dismissed the Conference with the benediction at 4:50 p. m.

WEDNESDAY EVENING, JANUARY 11

The evening session was opened at 7:30 p. m. Dr. Rockwell H. Potter, President of the American Board and pastor of the Central Congregational Church of Hartford, Connecticut, conducted the devotional service.

The first address of the evening, "The Task of Christian Missions in a Materialistic World," was given by Professor Rufus M. Jones, of Haverford College.

Two addresses were made by Christians from other lands—"Our Experience in Fellowship with Jesus"; the first by Dr. Decio de Paula Machado of Brazil and the second by Rev. W. Y. Chen of Foochow, China.

Rev. W. Y. Chen conducted the concluding devotional service with prayer and a benediction.

The session closed at 9:40 p. m.

THURSDAY MORNING, JANUARY 12

At nine o'clock, Chairman Burnham introduced Dr. Eben B. Cobb, who conducted the devotional service.

12. The Budget was again presented to the Conference by Mr. Moss. He read again the recommendation of the Committee of Reference and Counsel that the Budget be referred to that Committee with power, for final adoption on condition that the final figure shall not exceed $80,000.00. There was considerable discussion in which many members of the Conference participated.

It was voted to adopt the Budget with the provisos that the Budget for the year, April 1st, 1928, to March 31st, 1929, shall not exceed $80,000.00, including whatever deficit there may be and that it shall not exceed $67,000.00 irrespective of any deficit, and further that the Committee of Reference and Counsel shall make every possible effort to avoid a deficit on March 31st.

13. The Committee on Nominations reported through Dr. Ernest W. Riggs. The Committee nominated as officers of the Thirty-sixth Annual Meeting of the Conference (1929):

Dr. James I. Vance, *Chairman.*
Miss Helen Calder, *First Vice-Chairman.*
Rev. H. E. Stillwell, *Second Vice-Chairman.*
Mr. James M. Speers, *Treasurer.*
Mr. Leslie B. Moss, *Secretary.*
Mr. W. H. Grant, *Honorary Secretary.*

The Conference instructed the Recording Secretary to cast the ballot for these persons and they were declared elected.

In view of the fact that Mr. James M. Speers has been elected Treasurer of the Committee of Reference and Counsel, the Nominating Committee unanimously requested the Conference to give unanimous consent to appointing him a member of the Committee. The Conference gave unanimous consent.

The following were nominated for membership in the Committee of Reference and Counsel in the class of 1931:

Dr. Charles E. Creitz, Mr. F. M. Potter, Dr. C. Theodore Benze, Dr. George E. Epp, Dr. Stephen J. Corey, Dr. A. E. Armstrong, Mrs. C. K. Roys, Mrs. H. E. Goodman, Mr. Jesse Wilson, Dr. S. G. Zeigler, Mr. E. T. Colton.

By vote of the Conference the Recording Secretary cast the ballot for these persons and they were declared elected.

The following were nominated for membership in the Executive Committee of the World Sunday School Association and in the Committee on Religious Education in Mission Lands:

Dr. William B. Anderson, Miss Mabel E. Emerson, Mr. Fletcher Brockman, Dr. R. L. Howard, Dr. W. T. Gunn,* Dr. A. L. Warnshuis, Dr. R. E. Diffendorfer, Mrs. E. H. Silverthorn.

*Dr. Gunn found it impossible to serve and Dr. A. E. Armstrong was elected by the Committee of Reference and Counsel to take his place.

They were elected by vote of the Conference.

The Committee nominated for membership in the Editorial Council of the Missionary Review of the World:

Dr. William P. Schell, Dr. Mills J. Taylor, Mrs. William E. Geil, Dr. William B. Hill, Dr. J. H. Franklin,* Rev. Henry S. Leiper.

*Dr. Franklin found it impossible to serve and Mr. Wm. B. Lipphard was elected by the Committee of Reference and Counsel to take his place.

The Conference voted to elect them.

The following recommendation of the Committee on Nominations was adopted by the Conference:

In view of the reference to the Committee of Reference and Counsel in 1927 of the election of delegates to the Jerusalem Council Meeting, and in view of the possible changes to be made in the basis of representation on the International Missionary Council, it is rec-

ommended that no nominations be made for the Class of 1931, and that the thirty-five delegates to Jerusalem be accepted as our representatives for this meeting.

14. **Report of Business Committee.**—The Business Committee submitted the following resolutions, which were considered and adopted as follows:

1. Mission Policies and Methods in China.

The Committee finds itself unable during the meeting of the Conference to prepare a statement which could satisfactorily evaluate the present situation in China in its bearing on Christian Missions in that country. Nor is there time for any adequate discussion here of the numerous important questions relative to missionary policies and methods in China. Therefore the Committee makes the following recommendations:

1. That the Foreign Missions Conference of North America instruct its Committee of Reference and Counsel to appoint a commission of twenty-five members, to be known as a commission on Missionary Policies and Methods in China which shall study the conditions affecting Christian work in China and those questions of policy and method on which mission boards are now seeking light and guidance.

2. That the proposed commission be instructed to seek fullest information and expression of opinion from the various boards at work in China and from their missionaries; that it especially seek information and advice from the Chinese Christian forces.

3. That as a part of its work the proposed commission advise the Executive Committee of the National Christian Council in China of the nature of the questions before the commission and seek its counsel. That the National Christian Council in China be requested to recommend such delegates from China to the meeting of the International Missionary Council at Jerusalem as are planning to return home by way of America and who are especially qualified to interpret to the commission the mind of the Christian forces in China on the questions under consideration. That the National Christian Council be requested at the same time to name for conference with the proposed commission any other Chinese Christians who are planning to be in America in the near future and who also are especially qualified for the desired cooperation with the commission.

4. That the Mission Boards in the United States and Canada be requested to meet the necessary travelling expenses of any members of their own constituencies who may be asked to serve on the proposed commission.

5. That the proposed commission be urged to complete its work and report its recommendations to the Committee of Reference and Counsel for transmission to the boards as soon as possible.

2. **Revision of Treaties.** Resolved: That we express our gratification with the declarations of the British and American Governments of their readiness to consider a revision of existing treaties with China whenever the Chinese agree on a commission representative of China as a whole. We also express the hope that advantage will be taken of the earliest opportunity, to begin such negotiations.

3. **Protection of Missionaries.** Resolved: That the resolutions adopted by the Prudential Committee of the A. B. C. F. M. relative to the

protection of missionaries be forwarded to the Mission Boards of North America, having mission work in China, and that they be requested to report their action to the Committee of Reference and Counsel.

4. **Dr. Hodgkin's Address.** This Conference, impressed with the great value of the comprehensive statement made by Dr. Hodgkin, with reference to the missionary situation in China, earnestly request him to prepare that address for publication; and direct the Committee of Reference and Counsel to publish it and to arrange for its distribution in such numbers as the Boards may desire.

5. **The Detroit Hotel Association.** Resolved: That the Conference express to the Hotel Association of the City of Detroit, Michigan, deep appreciation of the action of that Association which made it possible for the many delegates to the recent Student Volunteer Convention to be entertained without distinction of race; this action being in effect a demonstration of the basic Christian principle of universal brotherhood.

6. **Slavery.** The Foreign Missions Conference of North America, earnestly desirous that everything possible should be done to abolish slavery in all parts of the world, and to prevent conditions of labor from developing into forms analogous to slavery; and

Having been informed of the Convention on Slavery signed at Geneva in September, 1926; and

Believing that this Convention will promote international co-operation in dealing more effectively with slavery and forced labor;

Resolves: to appeal to the Governments of the United States of America and of the Dominion of Canada to adhere to and to ratify the Convention on Slavery, Geneva, 1926.

That this resolution be forwarded to all the Boards and they be asked to make such representations to their respective Governments as to them may seem wise.

The intercessory period from 10:30 to 11:00 a.m. was in charge of Dr. John R. Edwards. He read a Scripture selection and made a brief address on the encouragement of prayer. Prayers were offered by several persons, all joining in repeating the Lord's prayer. Miss Edna Johnson sang "My Task." The benediction was pronounced by Dr. Edwards.

From 11:00 to 12:30 o'clock the Conference met by sections to discuss Administrative Problems, with the following topics and chairmen:

(a) Relation of the Mission on the Field to the Indigenous Church—Rev. A. E. Armstrong, Chairman.

(b) Registration of Schools—Rev. George E. Epp, Chairman.

(c) Relation of Missionaries to Nationalism—Prof. K. S. Latourette, Chairman.

(d) How to Meet the Current Criticisms Against Missions—Dr. D. Brewer Eddy, Chairman.

THURSDAY AFTERNOON, JANUARY 12

There was no general session of the Conference. The members met from 2:00 to 4:00 o'clock by sections to consider important problems on Foreign Mission fields.

The several fields and those in charge of the sectional meetings were:

Latin America—Dr. S. G. Inman, Chairman.
China—Mrs. Charles K. Roys, Chairman.
Japan and Korea—Dr. William E. Lampe, Chairman.
Africa—Dr. Ernest W. Riggs, Chairman.
Moslem Lands—Dr. Charles R. Watson, Chairman.
India, Burma and Ceylon—Dr. R. E. Diffendorfer, Chairman.

THURSDAY EVENING, JANUARY 12

The evening session began at 7:30 p. m. The devotional service was conducted by Dr. C. Theodore Benze, President of the Board of Foreign Missions of the United Lutheran Church in America.

"The Future of the Missionary in China" was the subject of the address given by Dr. Robert J. McMullen, a missionary of the Presbyterian Church in the U. S., of Hangchow, China.

Dr. A. L. Warnshuis announced that a publicity article regarding the Annual Meeting of the Conference is being prepared and will be distributed at the close of the Conference tomorrow. It is hoped that all members of the Conference will use this material in giving wide publicity to the Annual Meeting.

Dr. John Mackay, missionary secretary of the Y. M. C. A. in South America, spoke on "Contemporary Life and Thought in South America in Their Relation to Evangelical Christianity". After his address, Dr. Mackay led the Conference in prayer and the session was concluded at 9:40 p. m.

FRIDAY MORNING, JANUARY 13

Chairman Burnham called the Conference to order in its closing session at 9:00 o'clock. Mr. Emory Ross, a missionary to the Congo, conducted the devotional service.

CONTINUATION OF REPORT OF BUSINESS COMMITTEE.

Dr. Gandier, Chairman of the Business Committee, presented the following resolutions which were adopted:

7. **The Student Volunteer Movement.** The Foreign Missions Conference has heard with great interest and gratification a report of the Tenth Quadrennial Convention of the Student Volunteer Movement, re-

cently held in Detroit, as presented by Mr. Jesse R. Wilson, General Secretary. The Conference desires to place on record its continued confidence in the policies and program of the Movement and to assure its leaders of full support and cooperation in their efforts rightly to interpret the foreign mission situation to the students of Canada and the United States, and to aid in enlisting a sufficient number of well-qualified candidates for missionary service abroad.

We wish further to record our appreciation of the Detroit Convention for the contribution we believe it has made in extending, deepening and vitalizing missionary interest among the students of this college generation.

8. **Reception of Sudan United Mission.** Application was received for admission to this Conference from the Sudan United Mission.

On September 22, 1927, the Committee of Reference and Counsel passed the following resolution:

"Voted, in accordance with Article V, Section 4, of the Constitution: to recommend to the constituent Boards of the Conference that the Sudan United Mission be admitted to membership at the meeting January, 1928."

This recommendation was made to the constituent Boards three months previous to this meeting as required by the Constitution.

It is now competent for this Conference to admit the Sudan United Mission by a two-thirds vote.

We therefore recommend that the Sudan United Mission be admitted to membership in this Conference.

This recommendation was adopted by unanimous vote.

9. **Efforts to Improve Health Conditions.** This Conference expresses its gratification with the generous and unselfish efforts carried on by the respective Governments in their efforts to stamp out such scourges as sleeping sickness in Africa, and rejoices in the readiness of the different missionary agencies at work in that land to cooperate with the governments so far as practicable through the services of medical and other missionaries.

10. **Bureau of Christian Literature.** In view of the great need and the practical impossibility of individual boards or agencies providing an adequate and reasonable solution of the Christian Literature problem in Africa, this Conference believes that the establishment of the Bureau of Christian Literature is of immediate importance and recommends that Boards having work in Africa be requested to give serious attention to the matter of providing the necessary funds for the establishment of the same.

11. **Place of Meeting.** Resolved: That the Committee on Arrangements for meetings of the Foreign Missions Conference of North America be requested to continue to make every endeavor to provide a place of meeting in which entertainment can be secured by all delegates without discrimination on account of race.

12. **Near East Relief.** Resolved: That the Conference refer to Mission Boards and other religious agencies now at work in the field, the whole question of cooperation with the Trustees of the Near East Relief in the realization of the higher spiritual ideals which should result from the completion of the specific task to which they have addressed themselves

13. **Thanks to Chalfonte-Haddon Hall Hotels.** The members of the Foreign Missions Conference desire to express their deep appreciation for the sympathetic interest, the unfailing courtesy, and gracious treatment accorded the Conference in considering our desires and comfort by the Management and the Staff of Chalfonte-Haddon Hall in making available every facility for the satisfactory conduct of our meetings.

Dr. Gandier stated that there had not been opportunity for the Business Committee to prepare a resolution, but by request of members of the Conference he recommended that arrangements be made for the printing of the address made last evening by Dr. John Mackay on "Contemporary Life and Thought in South America in Their Relation to Evangelical Christianity."

The Conference voted to refer this to the Committee of Reference and Counsel for its favorable consideration.

16. **Protection of Missionaries.** It was reported that a number of those who were present at the sectional meeting on China held yesterday afternoon desired further discussion of the resolution passed yesterday regarding the resolutions of the Prudential Committee of the A. B. C. F. M. The Conference voted to use the remainder of the time set aside for business at this morning's session for discussion of this subject.

A resolution was presented which was discussed from many angles; amendments were referred and adopted. It was finally voted to adopt the resolution:

Resolved, that in the judgment of this Conference the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it, the privilege of waiving their right to such protection.

17. **Enrollment of Conference.**—Secretary Moss reported the following record of attendance at the Annual Meeting:

Delegates, 221.
Corresponding Members, 153.
Total Attendance, 374.

These delegates and corresponding members represented forty-one Missionary Boards and thirteen societies.

18. **Greetings to Home Missionary Council.**—The Conference voted to instruct the Chairman and Secretary to extend fraternal greetings to the Home Missions Council, which will meet at Cleveland this month.

19. **Greetings from the Laymen's Missionary Movement.**—Dr. John C. Acheson, President of MacAlester College, St. Paul, Minnesota, representing the Executive Committee of the Laymen's Missionary Movement, expressed to the Conference the hearty greetings of the Movement and requested the cooperation of all our members.

Mrs. Thomas Nicholson gave a report of the Conference for work among the Jews held in 1927 in Warsaw and Budapest.

Professor E. D. Soper, Duke University, N. C., addressed the Conference on "The Unique and Distinctive Elements in Christianity."

After singing a hymn, the final message of the Conference was given by Dr. Henry T. Hodgkin, Secretary of the National Christian Council of China, on "The Elements of the Imperative in Foreign Missions."

A period of intercession was conducted by Dr. Hodgkin, all joining in singing "Jesus Calls Us O'er the Tumult." The benediction was pronounced by Dr. Hodgkin.

At 12:40 the Chairman, Dr. Burnham, declared the adjournment of the Annual Meeting.

William E. Lampe,
Recording Secretary.

THIRTY-SIXTH CONFERENCE

OFFICERS AND COMMITTEES

OFFICERS

CHAIRMAN: REV. JAMES I. VANCE, D.D., OF NASHVILLE
FIRST VICE-CHAIRMAN: MISS HELEN CALDER, OF BOSTON
SECOND VICE-CHAIRMAN: REV. H. E. STILLWELL, OF TORONTO
SECRETARY: REV. LESLIE B. MOSS
TREASURER: MR. JAMES M. SPEERS, OF NEW YORK
HONORARY SECRETARY: MR. W. HENRY GRANT

COMMITTEE OF REFERENCE AND COUNSEL

This Committee is incorporated under the laws of the State of New York (Chapter 699, Laws 1917). The legal title is: "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc."

CHAIRMAN, REV. P. H. J. LERRIGO, M.D.
VICE CHAIRMAN, MISS MARGARET E. HODGE
SECRETARIES:
REV. LESLIE B. MOSS
REV. MILTON T. STAUFFER
REV. A. L. WARNSHUIS, D.D.
RECORDING SECRETARY, MR. F. M. POTTER
TREASURER, MR. JAMES M. SPEERS
ASSISTANT TREASURER, MR. W. G. SCHRAM

TERM EXPIRES 1929

CHARLES D. BONSACK
JAMES ENDICOTT
JAMES H. FRANKLIN
MISS MARGARET E. HODGE
MISS SARAH S. LYON
MRS. THOMAS NICHOLSON
FRANK MASON NORTH
A. B. PARSON
CORNELIUS H. PATTON
EGBERT W. SMITH
ROBERT E. SPEER

TERM EXPIRES 1930

W. G. CRAM
PAUL DE SCHWEINITZ
RALPH E. DIFFENDORFER
S. GOULD
WILLIAM BANCROFT HILL
P. H. J. LERRIGO
MRS. J. MACGILLIVRAY
ERNEST W. RIGGS
WILLIAM P. SCHELL
MISS LELA E. TAYLOR
JOHN W. WOOD

TERM EXPIRES 1931

A. E. ARMSTRONG
C. THEODORE BENZE
E. T. COLTON
STEPHEN J. COREY
CHARLES E. CREITZ
GEORGE E. EPP
MRS. H. E. GOODMAN
MR. F. M. POTTER
MRS. C. K. ROYS
JESSE R. WILSON
S. G. ZIEGLER

EX-OFFICIO
W. HENRY GRANT, LESLIE B. MOSS, JAMES M. SPEERS

Office: 419 Fourth Avenue, New York City
Telephone: 9890 Madison Square
Cable Address: "Student, New York"
Codes: Missions, Western Union

STANDING SUB-COMMITTEES OF THE COMMITTEE OF REFERENCE AND COUNSEL

Executive Committee: Dr. P. H. J. Lerrigo, *Chairman;* Dr. A. E. Armstrong, Dr. C. Theodore Benze, Mr. E. T. Colton, Dr. Paul de Schweinitz, Dr. R. E. Diffendorfer, Dr. Wm. B. Hill, Miss M. E. Hodge, Miss S. S. Lyon, Dr. E. W. Riggs, Dr. Wm. P. Schell.

Committee on Christian Literature: Dr. C. H. Patton, *Chairman;* Dr. Stephen J. Corey, Dr. Wm. G. Cram, Dr. James Endicott, Mrs. J. MacGillivray, Mrs. Thomas Nicholson, Mr. Jesse Wilson, Dr. T. S. Donohugh, Dr. Wm. I. Haven, Dr. Eric North, Dr. J. C. Robbins, Miss Emily Tillotson.

Committee on Finance and Headquarters: Mr. James M. Speers, *Chairman;* Dr. W. G. Cram, Dr. R. E. Diffendorfer, Dr. James Endicott, Dr. Wm. B. Hill, Mrs. Thomas Nicholson, Dr. Wm. P. Schell, Dr. Egbert W. Smith, Dr. S. G. Ziegler, Mr. G. B. Huntington.

Committee on Missions and Governments: Dr. Robert E. Speer, *Chairman;* Dr. A. E. Armstrong, Mr. E. T. Colton, Dr. Frank Mason North, Mr. F. M. Potter, Mrs. Charles K. Roys, Dr. John Wood, Dr. James L. Barton, Prof. J. P. Chamberlain, Dr. J. C. Robbins, Dr. Newton W. Rowell, Dr. George G. Wilson.

Committee on Medical Missions: Dr. Paul de Schweinitz, *Chairman;* Canon S. Gould, Dr. P. H. J. Lerrigo, Dr. Egbert W. Smith, Dr. John W. Wood, Dr. E. M. Dodd, Mrs. E. B. Cotton, Dr. J. C. Vaughan, Dr. Mark H. Ward, Mrs. J. H. Warnshuis.

Committtee on Cultivation of the Home Church: Dr. Wm. P. Schell, *Chairman;* Dr. W. G. Cram, Dr. Charles E. Creitz, Dr. R. E. Diffendorfer, Mrs. H. E. Goodman, Miss M. E. Hodge, Dr. P. H. J. Lerrigo, Mrs. Thomas Nicholson, Mr. A. B. Parson, Mr. F. M. Potter, Dr. E. W. Smith, Miss Lela E. Taylor, Dr. S. G. Ziegler, Mr. Franklin Cogswell, Dr. George Drach, Mrs. C. H. Hardie, Mr. Paul Hinkhouse, Dr. F. I. Johnson, Dr. William E. Lampe, Mr. H. Lansdale, Miss E. MacLaurin, Miss Janet McKay, Dr. J. H. Arnup.

Africa Committee: Dr. Ernest W. Riggs, *Chairman;* Dr. C. D. Bonsack, Dr. Stephen J. Corey, Dr. P. H. J. Lerrigo, Mr. A. B. Parson, Mr. David Mason, Dr. T. S. Donohugh, Dr. T. J. Jones, Dr. W. R. Wheeler, Miss Mabel Carney.

Committee on Religious Needs of Anglo-American Communities: Mr. James M. Speers, *Chairman;* Dr. C. E. Creitz, Dr. James Endicott, Dr. Wm. B. Hill, Mr. F. M. Potter, Mr. Jesse Wilson, Mr. T. S. Donohugh, Dr. George T. Scott.

Committee on Preparation of Missionaries: Dr. Wm. B. Hill, *Chairman;* Dr. C. T. Benze, Miss S. S. Lyon, Dr. E. W. Riggs, Mrs. C. K. Roys, Mr. J. Wilson, Mr. Paul Alden, Miss Helen B. Calder, Dr. Wm. I. Chamberlain, Dr. E. M. Dodd, Dr. D. J. Fleming, Dr. T. J. Jones, Dr. K. S. Latourette, Dr. W. D. Mackenzie, Dr. J. L. Murray, Miss C. L. Palmer, Miss Anne T. Reid, Dr. E. D. Soper, Mrs. H. R. Steele, Mr. E. E. Tuck.

Committee on Arrangements: Dr. R. E. Diffendorfer, *Chairman;* Dr. A. E. Armstrong, Dr. C. D. Bonsack, Mr. E. T. Colton, Mr. G. E. Epp, Dr. J. H. Franklin, Mrs. H. E. Goodman, Dr. J. W. Wood. Mr. Henry S. Leiper, Mrs. E. H. Silverthorn, Miss Margaret Crutchfield.

Committee on Foreign Students in North America: Mr. A. B. Parson, *Chairman;* Dr. J. H. Franklin, Miss L. E. Taylor, Mr. J. R. Wilson, Mr. R. L. Howard, Mr. C. D. Hurrey, Mr. H. S. Leiper, Mr. E. E. Tuck, Mr. W. VanKirk, Mr. W. R. Wheeler, Miss A. Wiggin.

Committee on Missionary Research Library: Dr. C. H. Patton, *Chairman;* Dr. C. T. Benze, Dr. James Endicott, Mrs. C. K. Roys, Mr. James M. Speers. Dr. J. W. Wood, Dr. H. P. Beach, Prof. Oscar Buck, Dr. Wm. I. Chamberlain, Dr. D. J. Fleming, Dr. J. R. Mott, Dr. J. C. Robbins.

SPECIAL SUB-COMMITTEES

Committee on Encouragement of Prayer: Dr. C. H. Patton, *Chairman;* Dr. A. E. Armstrong, Dr. J. R. Edwards, Dr. Wm. I. Chamberlain, Dr. R. E. Speer, Miss M. Burton, Miss M. E. Hodge.

Committee on Cooperation with Women's Federation: Dr. Wm. P. Schell, *Chairman;* Dr. Paul de Schweinitz, Dr. P. H. J. Lerrigo, Miss S. S. Lyon, Mrs. C. K. Roys.

China Consultative Group: Dr. James H. Franklin, *Chairman.* Membership as last year. Dr. W. I. Chamberlain, Mr. R. E. Chandler, Dr. A. E. Armstrong, Mr. Charles A. Herschleb, Dr. J. R. Edwards, Dr. F. D. Gamewell, Mr. B. A. Garside, Miss Amy G. Lewis, Miss S. S. Lyon, Miss M. R. McVeigh, Mr. L. B. Moss, Mrs. C. K. Roys, Dr. G. T. Scott, Dr. J. W. Wood, Dr. A. L. Warnshuis.

CHAIRMEN OF FOREIGN MISSIONS CONFERENCE

1893—Rev. A. Sutherland, D.D.
1894—Rev. F. F. Ellinwood, D.D.
1895—Dr. Augustus C. Thompson
1896—Dr. W. W. Barr
Dr. Samuel W. Duncan
1897—Rev. R. M. Sommerville, D.D.
Rev. George Scholl, D.D.
Rev. Wm. S. Langford, D.D.
Rev. Mancius H. Hutton, D.D.
1898—Rev. Arthur Given, D.D.
Rev. S. F. Upham, D.D.
Rev. R. J. Wellingham, D.D.
Rev. C. M. Lamson, D.D.
Rev. R. P. Mackay, D.D.
1899—Rev. Charles H. Daniels, D.D.
John H. Converse, Esq.
Bishop E. G. Andrews
Rev. H. N. Cobb, D.D.
Bishop Ozi W. Whitaker
1901—Rev. James I. Good, D.D.
Rev. George Scholl, D.D.
Rev. David J. Burrell, D.D.
Rev. A. S. Lloyd, D.D.
Mr. James Wood
Rev. Wm. I. Haven, D.D.
1902—Rev. F. H. DuVernet, B.D.
Rev. A. Sutherland, D.D.
Rev. F. J. Goucher, D.D.
Rev. Paul de Schweinitz
Rev. Henry N. Cobb, D.D.
1903—Rev. John Fox, D.D.
Rev. R. P. Mackay, D.D.
Rev. Harlan P. Beach
Rev. Mancius H. Hutton, D.D.
1904—Rev. H. C. Mabie, D.D.
Mr. F. M. Rains
Rev. Walter R. Lambuth, D.D., M.D.
Rev. Hon. Samuel B. Capen, LL.D.
1905—Mr. Robert E. Speer
Rev. William M. Bell, D.D.
Rev. Marion J. Kline, D.D.
Mr. James Wood
1906—Rev. J. O. Reavis, D.D.
Rev. James Atkins, D.D.
Rev. R. J. Willingham, D.D.
Rev. B. F. Fullerton, D.D.
1907—Rev. M. G. Kyle, D.D.
Rev. M. H. Hutton, D.D.
Rev. Allen R. Bartholomew, D.D.
Rev. H. E. Jacobs, D.D.
1908—Rev. Henry N. Cobb, D.D.
Mr. John R. Mott
Rev. Charles R. Watson, D.D.
Rev. James I. Good, D.D.
Rev. Ernest M. Stires, D.D.
1909—Rev. J. H. Prugh, D.D.
Rev. George Drach
Rev. Professor Edward C. Moore, D.D.
Rev. S. O. Benton, D.D.
Rev. Mancius H. Hutton, D.D.
1910—Rev. F. P. Haggard, D.D.
1911—Hon. Samuel B. Capen, LL.D.
1912—Mr. Mornay Williams
1913—Rev. R. P. Mackay, D.D.
1914—Rev. Charles R. Watson, D.D.
1915—Rev. George Drach
1916—Rev. Frank Mason North, D.D.
1917—Bishop Walter R. Lambuth, D.D.
1918—Rev. Paul de Schweinitz, D.D.
1919—Rev. Canon S. Gould, M.D.
1920—Mr. James M. Speers
1921—Rev. Stephen J. Corey, LL.D.
1922—Rev. Ezra K. Bell, D.D.
1923—Rev. James Endicott, D.D.
1924—Rev. Allen R. Bartholomew, D.D.
1925—Rev. Frank Mason North, D.D.
1926—Dr. Robert E. Speer
1927—Dr. John W. Wood
1928—Rev. F. W. Burnham, D.D.
1929—Rev. James I. Vance, D.D.

INTERNATIONAL MISSIONARY COUNCIL

Provisionally organized at Crans, near Geneva, Switzerland, June 22-28, 1920.
Permanent organization effected and Constitution (see page 208) adopted at Lake Mohonk, New York, October 1-6, 1921.
The Council met at Oxford, England, July 9-17, 1923.

OFFICERS

CHAIRMAN, JOHN R. MOTT, LL.D.
TREASURER, JAMES M. SPEERS
SECRETARIES { J. H. OLDHAM, M.A.
W. PATON
REV. A. L. WARNSHUIS, D.D.

MEMBERS FROM NORTH AMERICA

(Elected by The Foreign Missions Conference of North America)

For the Meeting of the International Missionary Council held in Jerusalem, March 24 to April 8, 1928, the following were elected as members from North America:

BISHOP W. B. BEAUCHAMP, MRS. MURRAY G. BROOKS, H. A. BRIDGEMAN, MISS HELEN B. CALDER, E. FAY CAMPBELL, SAMUEL M. CAVERT, STEPHEN J. COREY, W. G. CRAM, MISS MARGARET CRUTCHFIELD, R. E. DIFFENDORFER, JAMES ENDICOTT, JAMES H. FRANKLIN, MRS. H. E. GOODMAN, CANON S. GOULD, J. H. GUNDY, JOHN HOPE, F. H. KNUBEL, A. D. LEAVITT, MISS SARAH LYON, BISHOP F. J. MCCONNELL, MRS. THOMAS NICHOLSON, F. W. RAMSEY, E. W. RIGGS, BISHOP L. C. SANFORD, WILLIAM P. SCHELL, H. W. SHUMAN, HARPER SIBLEY, MRS. E. H. SILVERTHORN, MRS. R. E. SPEER, R. E. SPEER, E. J. TARR, F. P. TURNER, J. R. WILSON, MISS M. WOODSMALL, S. M. ZWEMER.

ACTIVITIES OF THE COMMITTEE OF REFERENCE AND COUNSEL DURING 1927

Members of the Committee, 1927: William P. Schell, *Chairman;* Canon S. Gould, *Vice-Chairman;* Ernest W. Riggs, *Recording Secretary.* Allen R. Bartholomew, Charles D. Bonsack, Wm. I. Chamberlain, W. G. Cram, Paul de Schweinitz, Ralph E. Diffendorfer, George Drach, James Endicott, George E. Epp. James H. Franklin, Canon S. Gould, W. Henry Grant, Wm. I. Haven, William Bancroft Hill, Miss Margaret E. Hodge, P. H. J. Lerrigo, Miss Grace Lindley, Miss Sarah S. Lyon, Mrs. J. MacGillivray, Miss Mabelle R. McVeigh, John R. Mott, Mrs. Thomas Nicholson, Frank Mason North, A. B. Parson, Cornelius H. Patton, Ernest W. Riggs, William P. Schell, Egbert W. Smith, Robert E. Speer, James M. Speers, John W. Wood, Miss Lela E. Taylor, Fennell P. Turner, J. G. Vaughan, S. G. Ziegler.

Secretaries: Leslie B. Moss, Milton T. Stauffer, Fennell P. Turner, A. L. Warnshuis.

THE REPORT OF THE COMMITTEE

A meeting of the Committee was held at luncheon on January 14th at Atlantic City, following the thirty-fourth Session of the Foreign Missions Conference, at which time Dr. William P. Schell was elected Chairman of the Committee.

The first regular meeting of the Committee of Reference and Counsel was held February 15th and 16th, at which time Canon Gould was elected Vice-Chairman; Rev. Ernest W. Riggs, Recording Secretary; and Mr. A. M. Harris, Treasurer. Unfortunately, Mr. Harris was not able to accept the election.

During 1927 two regular meetings of the Committee have been held, February 15th and 16th; and September 21st and 22nd. Two special meetings have been held, March 11th; and November 1st.

During the year the following members of the Committee have returned from visits to the mission fields on business related to the work of their respective boards: Dr. James Endicott, Dr. James H. Franklin, Dr. Ralph E. Diffendorfer, Miss Mabelle R. McVeigh, and Dr. Charles D. Bonsack. Dr. William Bancroft Hill made a journey to Japan; Dr. John R. Mott and Mrs. Thomas Nicholson attended the Conferences in Budapest and Warsaw on Christian Missions Among the Jews. Rev. A. B. Parson returned from a trip to Africa, and Dr. John W. Wood has left on a visit to China.

MEMBERSHIP OF THE COMMITTEE:

The terms of the following members expire in 1928: Allen R. Bartholomew, William I. Chamberlain, George Drach, William I. Haven, Miss Grace Lindley, Miss Mabelle R. McVeigh, James M. Speers, J. G. Vaughan, George E. Epp, John R. Mott, S. G. Ziegler.

The following have served two consecutive terms of three years each and are not eligible under our Constitution for re-election:

William I. Chamberlain, George Drach, William I. Haven, John R. Mott, James M. Speers.

The following have served one full term of three years and a partial term of one year, and therefore are not eligible for re-election:

Allen R. Bartholomew, Miss Grace Lindley, Miss Mabelle R. McVeigh, J. G. Vaughan.

COMMITTEE ON POLICY AND PROGRAM

The Committee on Policy and Program which was continued following the Foreign Missions Conference of January, 1927, with the added members of Robert E. Speer and John R. Mott, and under the chairmanship of Dr. Speer, was charged with the responsibility for effecting the office arrangements necessary to carry out the program as adopted at Atlantic City.

In accordance with recommendations made to the special meeting of the Committee of Reference and Counsel on March 11th, it was decided to grant Mr. Turner an indefinite leave of absence on account of his health for at least six months, and preferably until January 1st, 1928. The Committee elected A. L. Warnshuis and L. B. Moss full Secretaries of the Committee of Reference and Counsel and divided the responsibilities which Mr. Turner had been carrying between them. After further study of the situation Milton Stauffer was called as Secretary of the Committee of Reference and Counsel to take up the work of Home Cultivation and Missionary Preparation, with the understanding that he would devote approximately one half time until January 1st, after which he would give full time to the Committee of Reference and Counsel.

The Program and Policy Committee recommended that the secretarial group should constitute a Cabinet to decide all questions relating to the duties of the office and the secretarial work of the Foreign Missions Conference and the Committee of Reference and Counsel. This has become the recognized policy in handling the affairs of the office. A division of responsibilities among the three active Secretaries during the current year has been as follows:

L. B. Moss:

1. All matters of office management, including general supervision of staff and of publications and similar matters—Literature orders and I. R. M. subscriptions.
2. Responsibility for the following Sub-Committees:
   a. Executive.
   b. Finance and Headquarters—including relationships with Assistant Treasurer.
   c. Medical Missions.
   d. Religious Needs of Anglo-American Communities.
   e. Arrangements for 1928 Conference.
   f. Foreign Students in North America.
   g. Missionary Research Library.

h. Program and Policy.
i. Prayer.
j. Young People.

3. Missionary Certificates.
4. Financial correspondence with any of the National Christian Councils.

Milton Stauffer:

1. Responsibility for various matters connected with Cultivation of the Home Church.
2. Responsibility for the following Sub-Committees:
   a. Cultivation of the Home Church.
   b. Preparation of Missionaries.
3. Statistics.

A. L. Warnshuis:

1. All matters connected with China.
2. Missions and Governments.
3. Christian Literature.
4. All work in connection with preparations in America for the meeting of the International Missionary Council in Jerusalem.
5. Publicity Matters.
6. International correspondence with societies abroad and National Christian Councils, except financial matters.

FINANCIAL SITUATION

The Committee on Finance and Headquarters and the whole Committee of Reference and Counsel have given a considerable amount of time to the study of the financial situation of the Foreign Missions Conference and the Committee of Reference and Counsel.

For a period of fourteen years Mr. John D. Rockefeller, Jr., has made a considerable contribution to the support of the work of the organization, which has been decreasing at the rate of $5,000 a year, and next year will be the final contribution under the present agreement. During the early years of Mr. Rockefeller's contribution the support of the constituent mission boards for the Foreign Missions Conference increased from $9,800 to $50,722 in 1926-27. In January, 1926, a budget of $93,144 was adopted calling for contributions from the mission boards or from other undefined sources of $66,119. In January, 1927, a budget of $84,185 was adopted calling for total contributions from the mission boards of $70,785. The result has been that the work of the Conference has been carried on on a partially speculative basis. In spite of its efforts to try to secure from the various mission boards early in the fiscal year indication as to how much they would contribute during the current year for the support of the work, many of the boards have found it impossible to reply to this question until their annual board meetings which in a number of cases takes place in the latter part of our fiscal year. This has constituted a very serious difficulty in making plans to finance the work of the Committee of Reference and Counsel. The fact that for two years we have been over-budgeted and that

we still have between $7,000 and $8,000 which has not been secured to pay for the work conducted last year, found the Committee in the fall of 1927 with a threatened deficit of approximately $28,000 at March 31st, 1928, the end of the current fiscal year. It was apparent that certain very definite steps would need to be taken and the Committee of Reference and Counsel in its meeting September 22nd authorized a special conference of representatives of twelve or fifteen of the larger mission boards during October to consider the situation and to make a report to a specially called meeting of the Committee of Reference and Counsel November 1st. At this meeting on November 1st the Committee came to the conclusion that in the interest of securing the safety and continuance of the work of the Conference, very drastic measures would have to be taken. It, therefore, took the following actions:

Voted that the constituent Boards and Societies represented in the Foreign Missions Conference of North America be asked to provide their respective quotas of the threatened and impending deficit of the Committee of Reference and Counsel for the year ending March 31, 1928, on the basis of 1/10 of 1% of the receipts of the several Boards from living donors, subject to the following conditions:

1. That the Committee of Reference and Counsel submit its proposed budget of $70,000 for next year to the constituent boards, including such contribution as may be necessary for the International Missionary Council and not to exceed $10,000 for the Missionary Research Library, and to invite their attention to the fact that this budget can be provided if the constituent boards will contribute ¼ of 1% of the receipts of the several Boards from living donors.

2. That the Committee of Reference and Counsel limit its expenditures to the amount pledged by the Boards in reply on or before December 31, 1927, and if there shall be another deficit, such deficit shall be a first charge upon the income of the ensuing year, and the budget prepared accordingly.

3. That the Missionary Research Library be provided for by a special budget and financed by a fund to be separately secured, this separate financing to be made as soon as possible and to become effective not later than April 1, 1928. In order to afford reasonable time for securing this fund, the Committee of Reference and Counsel may include the $10,000 for the Library, mentioned in Section 1 of this action, for the year beginning April 1, 1928, with the distinct understanding that this contribution shall be made for that year only and will not be renewed.

4. That the primary responsibility for securing the funds called for in paragraph 3 be placed upon the Library Committee in cooperation with the Executive Committee.

At the time of preparation of this report replies from the mission boards are coming in but have not been received in sufficient number to justify any general statement. Consideration of this whole matter will come up in connection with the presentation of the budget for the year 1928-29.

CHANGING HEADQUARTERS

The original ten-year lease secured on the 19th floor at 25 Madison Avenue upon expiration was continued from year to year until Febru-

ary 1st, 1927. We were notified that it would be necessary for us to remove from the 19th floor because the new owner of the building was expecting to utilize those premises for their own purposes. The Committee on Finance and Headquarters spent a great deal of time and energy in trying to discover a suitable and satisfactory place for the location of the new headquarters. Various locations were under consideration, and a lease was finally authorized by the Committee of Reference and Counsel for the 18th and 19th floors at 419 Fourth Avenue, a new building situated at the corner of 29th Street and Fourth Avenue, not far from the old headquarters and in reasonable proximity to the headquarters of the various mission boards. The rate of rental was the most reasonable found in any of the modern office buildings, and the total cost of space rented is slightly less than that at 25 Madison Avenue. The Missionary Research Library on the 19th floor now has adequate room to carry on its work for the period of five years covered by our present lease. The offices of the Committee of Reference and Counsel and of the Foreign Missions Conference and of the International Missionary Council, together with the offices of the Federation of Woman's Boards of Foreign Missions and the Women's Christian Colleges in the Orient, are located on the 18th floor. Under a separate lease the Student Volunteer Movement holds the 17th floor and the offices of the Committee on Cooperation in Latin America are located with them.

In negotiating the lease for the new quarters at 419 Fourth Avenue it was possible for us to make such favorable arrangements that it was unnecessary for us to pay any rental during the first five months of the period of the lease. Mr. John D. Rockefeller made a contribution of $6,000 toward the new equipment and reconstruction of the Library. The combination of these arrangements enabled us to keep our moving expenses entirely within the budgeted items for rent and cleaning as adopted at Atlantic City.

The idea in the mind of the Committee in connection with signing the present lease at 419 Fourth Avenue for a five year period to expire in March, 1932, has been that this should be in the nature of a temporary arrangement looking toward the securing of a permanent missions building, presumably in New York City, in which a number of the mission boards might have their headquarters together with the interdenominational organizations and the Missionary Research Library.

CULTIVATION OF THE HOME CHURCH

Mr. Stauffer's acceptance of the invitation of the Committee of Reference and Counsel to become one of its secretaries and to give major attention to the interpretation of foreign missions in our churches gives promise of an enlarged program along this line. With only part time service since April enough has been attempted to dem-

onstrate the values and possibilities of this work. Two city-wide interdenominational conferences have been held—Rochester, November 18 to 21, and Grand Rapids, Michigan, December 10 to 13. Preliminary arrangements for similar undertakings in six important cities during 1928 are under way. Several joint meetings with the Home Cultivation Committee of the Women's Federation of Foreign Mission Boards mark the beginning of closer cooperation between men and women in this important educational effort.

Definite plans have been made looking toward the largest possible use of Jerusalem delegates upon their return. The Committee is most eager to pass on to the local church the message and spirit of this international gathering. We have come into a year of unusual need and opportunity. "Negation is ended, positiveness is coming" in our interpretation of foreign missions. Letters have gone to Jerusalem delegates from other lands in the hope that some of these Christian leaders will be able to give brief periods of time to missionary cultivation in the United States or Canada en route to their home countries. The Committee has urged all Jerusalem delegates from North America to reserve as much time as possible next summer and winter for platform addresses and for the preparation of articles on different aspects of foreign missions for our popular magazines and church periodicals. It is proposed to hold a series of city-wide missionary conferences extending from October to December.

Letters have been sent to summer conference leaders urging their use of Jerusalem delegates during the summer months.

The inadequate missionary cultivation of young married groups in the church as well as of that large body of unmarried young people has repeatedly been discussed. This year a sub-committee was appointed, called the Committee on Young People and Missions. Following the reorganization of the Missionary Education Movement, now in process, this committee hopes to define its exact purpose, delimit its field of service and begin activities.

During the summer, copies of Mr. Fahs' article, which appeared in the July issue of the International Review of Missions, entitled "What Is Happening in the American Protestant Churches With Reference to Gifts for Foreign Missions," were distributed among a selected number of home secretaries for their study and evaluation. The response was encouraging and the report based on these replies is now in its final stage. It is both essential and urgent that the present situation within our churches as this affects foreign missions be accurately analyzed and understood. The work of Mr. Fahs and in M. E. M. circles of Dr. T. H. P. Sailer are valuable but only initial contributions to this more thorough and extended study.

In connection with the Student Volunteer Movement Convention in Detroit a special meeting of all faculty representatives of Theological Seminaries and Bible Schools was held. The purpose of this gathering was to think together on how we might strengthen the

interpretation of missions in our churches by giving special place and emphasis to this subject in the seminary curriculum.

Only preliminary steps have been taken thus far toward including information on foreign missionary work in regular Tourist Guides. The Committee has approached several representatives of Tourists Agencies with the proposal that instead of separate literature for use of tourists on Christian Institutions and Christian work generally in foreign lands information of this sort be included in the general Tourist Guides now available and that a definite attempt be made by Tourist Agencies when suggesting itineraries to include for those interested in Christian work, visits to outstanding institutions of Christian international helpfulness and good will, or to mission stations of special interest.

CONFERENCES DURING THE YEAR

A conference of missionaries on furlough was held September 16th to 19th in the Biblical Seminary, New York City, on the general theme, "How to present foreign missions to the American churches." Over one hundred missionaries were registered, representing twelve different foreign mission boards.

The subjects discussed included the situations within and without the Christian Movement on the mission fields which urgently need presentation to the home church, the distinctive elements in Christianity against the background of current thought in North America; the administrative changes on the mission fields that missionaries should present to the American Church; various elements in the form, contents and delivery of missionary addresses; current criticisms and questions on foreign missions; the modern presentation of Christian missions in terms of motives, objectives, character and scope; and the place of the Bible and prayer in missionary addresses.

ROCHESTER AND THE WORLD CHRISTIAN MOVEMENT

This city and county-wide interdenominational missionary conference, November 17th to 21st inclusive, was initiated and sponsored by the Missions Committee of the Rochester Federation of Churches. The Foreign Missions Conference shared from the beginning through the counsel and help of its secretaries and the generous cooperation of its constituent mission boards. All churches in Rochester, representing fifteen denominational groups, participated in this conference.

In addition to the regular program of mass meetings and regular church services scheduled over the week-end, a large number of smaller gatherings were held in clubs, fraternities, high schools and seminaries. Practically all the Sunday Schools in the city were visited by special missionary speakers. There were addresses by missionaries and board secretaries in ninety-four churches of Rochester Sunday morning. In the evening seven denominational union

meetings were held in the city, and twenty-two interdenominational mass meetings in twenty-two suburban cities and villages. The buffet luncheon for women followed by a large mass meeting Friday afternoon was attended by over 2,200 women. The young people's mass meeting in the evening brought together an equal number of representatives from the different young people's societies in Rochester and its environs. Over two hundred ministers were present at the interdenominational ministers' meeting, Saturday morning. On Saturday evening more than 2,350 men by actual count, representing one hundred and six churches, sat down to dinner—the largest gathering of Christian men at dinner in the history of the city.

It is interesting to note that this week-end missionary conference, in addition to being indigenously planned and executed, was promoted entirely by local interdenominational organizations. No promotional organization was imported from without and no additional machinery was locally set up. The seventy odd missionary speakers brought into Rochester for this week-end conference were entertained and given their appointments by their respective denominational representatives appointed by the Rochester Ministerial Union. Plans for the educational and financial follow-up of this week-end conference were discussed at denominational luncheons and were carried through with varying degrees of success. Some educational follow-up was done interdenominationally through the federated men's clubs.

WEEK-END MISSIONARY CONFERENCE IN GRAND RAPIDS

The time of preparation for the Grand Rapids Conference was much briefer than for the conference in Rochester. The local Ministerial Association was in charge of the plans and appointed a Committee of Arrangements, with the President of the Ministerial Association as chairman. The program for each of the general rallies was placed in the hands of some one member of the committee and he was given full responsibility for preparing for that meeting. One member of the committee was put in charge of publicity and obtained very favorable cooperation on the part of the two chief newspapers in the city. The elaborate organization which was possible in Rochester for carrying out the plans for the institute was not feasible in Grand Rapids, but the people in charge of the Grand Rapids meetings felt that the results were very much worth while. Between sixty and seventy different churches cooperated in the institute and nearly fifty of these churches had special speakers at some service on Sunday. Eight foreign mission board secretaries were in attendance at one or more meetings of the institute, and about twenty missionaries were sent to the city by their boards to speak in the churches.

The program started on Sunday with missionary presentations in the various churches and a young people's rally Sunday afternoon. Monday morning a meeting of the Ministers Association was at-

tended by about ninety ministers and missionaries. Monday afternoon a women's rally was held and in the evening a men's meeting. The final grand rally on Tuesday evening followed a number of denominational gatherings to plan for follow-up in various parts of the city. While Grand Rapids is a smaller city and far less thoroughly organized than was the case in Rochester, the general effects of the meetings were felt by those who were in contact with them to have brought a real missionary message and vision to a large proportion of the church people of Grand Rapids.

CHINA

In order that more helpful service might be given to the missionary boards working in China, a "Consultative Group" was appointed in February, 1927. This group, under the chairmanship of Dr. W. I. Chamberlain, has met frequently for conference on questions of immediate concern to the boards and to advise the secretaries on questions arising out of their correspondence. The minutes of these meetings have been promptly forwarded to all the boards concerned, which in turn have brought to the group letters from these boards so that in some measure all the boards throughout the year have been in counsel together with reference to a number of questions of common interest to them in relation to the missionary situation in China.

On June 14 and 15, 1927, a conference, attended by the board secretaries and other representatives of these boards, including a number of missionaries on furlough, met for personal interchange of information and opinion, but without attempting to formulate policy.

Bulletins of information have also been frequently issued, and several memoranda on some of the more difficult problems have been prepared. One of these memoranda on the subject of indemnities has been reprinted by the National Christian Council in China in order to give wider circulation to it in that country. Other memoranda on property questions and on the return of missionaries to their stations have received the appreciation of the boards for whom they were prepared.

During the year the State Department in Washington has used the office of the Committee as a channel for sending communications of general interest to the boards. This was done because the Department recognized that this office established by the boards themselves would be better able to ensure that such communications reached all those for whom they were intended than if it should itself attempt to keep a correct mailing list of the officers of all the missionary agencies in the United States. Such correspondence has also led to personal conference with the officials in the State Department and so has contributed to a better mutual understanding regarding the subjects dealt with in these letters and other questions that have arisen

in connection with the developments in China. The most important example of that kind relates to the advice given by Consuls regarding the residence of missionaries in the interior of China. Correspondence from the Department on this subject led to personal consultation which resulted in an understanding expressed in the following statement:

"1. The mutual relations of the government and the missions must be recognized. (a) The government may expect an attitude of loyalty and goodwill on the part of its citizens. The missionaries will avoid taking such action as may embarrass the government or involve the government in unnecessary difficulties. (b) The missions may expect that the government will recognize the importance of their enterprise, established as the result of more than a century of work in which a large number of Americans are deeply interested, including not only the six thousand American missionaries who are in China, but also the millions of their supporters in America. The government will not lightly do anything that would interrupt the work or interfere unnecessarily with its progress.

"2. Missionaries should give due consideration to the advice of consuls, who may have information from their own government or from the Chinese government or from other sources not otherwise available to the missionaries.

"3. The final decision to leave or to remain in a station must be left to the responsible mission authority.

"4. In making such decisions, the missionaries must recognize that the American Government cannot assure effectual physical protection in places in the interior of China, and that they, the missionaries, are making a practical application of the principle of depending upon the goodwill of the Chinese people and such police protection as the local authorities can furnish."

MISSIONS AND GOVERNMENTS

The Committee on Missions and Governments has given attention to several matters that are of common interest to many missionary boards, and it is continuing its consideration of other questions in the effort to obtain greater freedom for missionary work or to remove obstacles to such work that may arise from governmental action.

Slavery

The League of Nations in recent years has endeavored to obtain international action that will bring to an end the slave trade that still exists in some parts of the world. It has taken over a hundred years to attain to this standard of morality. As long ago as 1815 the slave trade by sea was outlawed. Not until 1885 was an international treaty written that outlawed such trade on land. In 1925 the League of Nations received the report of the Temporary Slavery Commission

which revealed the need for additional legislation not only to abolish slavery but also to prevent forced labor from developing into conditions analogous to slavery. The Assembly in 1925 adopted a Draft Convention on Slavery which was referred to the governments of the world for their consideration, and in 1926 this Convention in an amended form was adopted by the Assembly. It was immediately signed by the plenipotentiary delegates of twenty-five governments. In October, 1927, it was reported that a total of thirty-nine governments had signed or acceded to the Convention and fifteen had ratified it, while a number of other governments announced that they were taking the necessary steps preparatory to its ratification by them. In April, 1927, this Convention was formally transmitted to the government of the United States with the invitation that it also accede to it, and it is expected that the treaty will be forwarded to the Senate at its present session. Ratification of it by the government of Canada is also still pending. The United States is a signatory of the earlier treaties that deal with the subject of slavery, including the Convention of Brussels, 1890, which it ratified. It is also a signatory of the treaty of St. Germain, September, 1919, which has not yet been forwarded to the Senate.

In June, 1927, the Committee on Missions and Governments approved a memorandum regarding this Treaty, which had been prepared by the Secretaries, and with the approval also of the Executive Committee of the Committee of Reference and Counsel forwarded this statement to the Department of State, respectfully urging such favorable action as would obtain the accession of the United States Government to this Treaty. This memorandum in a slightly modified form is being published in the series of monthly pamphlets published by the American Association for International Conciliation.

The treaty contains an article laying down certain principles regarding forced labor that are intended to prevent such labor from developing into conditions analogous to slavery. Further action regarding forced labor was referred by the Assembly of the League of Nations to the International Labor Organization. The Organization has accordingly appointed a Committee of Experts to make the necessary study that will ensure thorough preparation for such further international action as will deal effectively with this evil. For our Committee on Missions and Governments, our Secretaries have maintained close contact with these developments, and informally they have cooperated in making representations that have resulted in the appointment of an American on the Committee of Experts of the International Labor Organization. Professor J. P. Chamberlain, of Columbia University, the American chosen to serve on this Committee, has repeatedly given advice and other assistance to our Secretaries in the study of questions of international law, and this appointment will make it easily possible for our Committee to

cooperate effectively in this important work. In the opinion of the Committee, it is most desirable that the foreign missionary boards and their constituencies should support in every legitimate way these efforts to prevent slavery from reappearing in new forms in Africa and other parts of the world.

Missionary Freedom in Portuguese Territories.

At various times questions of forced labor in Portuguese and other territories in Africa have awakened deep concern in the minds of the missionary boards working in these colonies. Moreover, legislation forbidding the use of the vernaculars in any printed or written form, and recently other legislation concerning the location of chapels, and the appointment of preachers and teachers have seemed to be a serious limitation on missionary freedom. To these questions your Committee is giving most careful study, and if necessary, it will prepare to recommend concerted action by the missionary boards directly concerned in the hope that an informed public opinion will insist upon that measure of religious liberty that we believe to be a universal right of men everywhere.

Missionary Freedom in Persia.

Upon the recommendation of the Presbyterian Board (U. S. A.) the Committee of Reference and Counsel at its meeting in September, 1927, adopted the following resolution:

> "Voted to express the desire and hope that in the new treaties between Persia and the United States and Great Britain, due recognition should be made of the principle of religious liberty."

Other Subjects.

The situation in China has had the special attention of a Consultative Group, and no formal action has been taken by this Committee.

The question of fees for passports and vises has been considered, and a suitable opportunity is now being sought to make representation in the hope of obtaining a reduction of such fees.

PASSPORTS

During the year a communication was addressed to the State Department to determine whether the term "teacher" as used in Section 2 of the Act of July 3, 1926, would apply to American citizens engaged in missionary work which includes teaching, medical work, preaching, etc. The purpose of this enquiry was to discover whether missionaries might not be included in the group which according to the terms of the Act referred to are entitled to secure extensions of their passports for a period of four years. This would

constitute a very considerable saving to missionary societies if it were possible. An interpretation has been received from the State Department in the following words: "You are informed that it would appear from the section of the law above referred to that missionaries who are principally engaged in teaching might be included in the category of persons entitled to the extension of their passports for a period of four years."

While the law is not interpreted to include all missionaries, those who are "principally engaged in teaching" are evidently eligible to secure extensions of their passports for a period of four years.

CHRISTIAN LITERATURE

To the Annual Conference in January, 1927, the Committee reported "A Program of Advance in the Development of Christian Literature in Asia and Africa." This program stated briefly what were reported to be the most urgent needs in Japan, Korea, China, India, the Moslem World and Africa. The needs of Latin America were included in the program of the Committee on Cooperation in Latin America.

This program was sent officially by the Committee to every Mission Board represented in the Foreign Mission Conference, with a covering letter emphasizing the fact that the time has come when a re-evaluation of missionary work in the light of urgent literature needs is advisable so that missionaries and mission boards may discover the correct emphasis which should be placed on the production of Christian literature in view of the changing conditions in the various countries. This letter also expressed the hope that it might be possible to obtain $100,000 additional for the cooperative production of Christian literature during 1927 and 1928, at least half of this amount to be secured by the boards from individuals in their constituencies and the other half to be obtained from the boards by increases in their budgets for this item.

In response to these communications, the Boards have made various replies from which the following conclusions are drawn:

(a) The Boards generally approve in principle that the production of Christian literature in every country should be immediately and strongly developed.

(b) Most of the Boards make some annual grants for Christian literature, but, although in some cases these grants amount to considerable sums, no claim is made that these grants are adequate.

(c) To increase these grants in the annual appropriations in almost every case it is considered necessary to obtain the recommendation of the missions in the field, and as a consequence the Committee can only report that very small increases in these grants have been made in response to its proposals.

(d) No information has reached the Committee of any special effort by any Board to obtain special gifts from individuals in its constituency for this purpose.

It appears, therefore, that the work of the Committee in endeavoring to obtain larger financial support for the production of Christian literature has not yet produced any noticeable results, excepting as it has succeeded in some cases in bringing this department of work in a special way to the attention of a few Boards. Meanwhile, the appeals from all the countries in which these Boards support missionary work for a real advance in the production of a more adequate Christian literature have increased in intensity and urgency.

In view of these facts, the Committee recommends to the Annual Conference that it take suitable action along the following two lines:

(a) Recommending to all Mission Boards that they take such action as they may deem advisable with a view to a careful study of missionary methods and the use of missionary funds to the end that the production and use of Christian literature may be recognized and adopted as an essential part of the work of each mission, no less important than schools and colleges or the oral preaching of the Gospel, and to which a due proportion of the available missionary funds shall be devoted even though this may mean in many cases the cutting off of less fruitful methods of work.

(b) Authorizing the Committee on Christian Literature, subject to the approval of the Committee of Reference and Counsel, to develop and carry out plans by which on behalf of the cooperating Boards united appeals may be made to individuals and through meetings organized for this purpose to obtain special gifts for the support of the cooperative production of Christian literature.

It should be noted that a report is made in another page of the progress that has been made in establishing the Institute of African Languages and Cultures and of the proposal to set up a Bureau for African Christian Literature. Moreover, the Literature Committee of the newly formed Christian Council for Northern Africa and Western Asia has established its Bureau in Cairo, supported by the missions cooperating in that Council, with Miss Constance Padwick in charge. Reports of the work of this Bureau have been sent directly to the Boards and Missions concerned and these show a most promising beginning of unusually helpful work. On the other hand, the India Literature Fund is struggling to maintain its work with pitifully inadequate financial support. The Christian Literature Society in Korea is urgently asking for funds for the publication of approved manuscripts already in hand. The Christian Literature Society in Japan is similarly waiting for funds that will enable it to advance. New plans for cooperative work in

the Philippine Islands have been adopted and their realization is dependent now only upon the obtaining of the necessary funds. In China, where literature of every other sort is being used most effectively, the Christian forces have thus far failed to discover how to produce in any adequate way Christian literature adapted to this time of difficulty and of great opportunity.

PREPARATION OF MISSIONARIES

The Committee on the Preparation of Missionaries has held two meetings during the year. Both of these were devoted to a preliminary survey of the responsibilities and tasks confronting those interested in missionary preparation. An inventory has been made of this Committee's literature extending as far back as the first printed report of the Board of Missionary Preparation. Copies of this literature have been sent to committee members for their evaluation in the light of present developments and needs. As soon as it is definitely known how much of the material prepared years ago and still in stock is worth using today and how much of this is hopelessly out of date, the Committee will be in a position to define its advance program in literature and to supplement this by other activities in other fields. Requests have been sent to representative bodies in all major mission fields asking for careful statements covering the qualifications, preparation and selection of missionaries.

A sub-committee representing the International Association of Agricultural Missions, the Committee on Africa of the Foreign Missions Conference and the Committee on Missionary Preparation has been appointed to make a study of qualifications for Africa missionaries. A manual for missionaries on furlough adapted to the needs of all denominations is under advisement. Matters such as a conference of candidate secretaries and an enlarged inter-denominational conference of outgoing missionaries have also been discussed. The Committee has very wisely refrained from undertaking any major responsibilities until its field of activities could be more clearly defined as a result of its present studies and more help could be secured from the secretarial staff of the Committee of Reference and Counsel.

AFRICA

The International Conference on the Christian Mission in Africa held at LeZoute, Belgium, in September, 1926, has given a fresh impetus for making new advances in mission work in Africa. The preceding conferences at High Leigh in England and at Hartford, Connecticut, together with the publication of the reports of the Educational Commissions to Africa under the leadership of Dr. Thomas Jesse Jones have provided a steady stream of influence that have been cumulative in their effect. The Africa Committee has during

the past year set itself seriously to considering how the results of the conference in Belgium might be most helpfully conserved. Very real interest has been evidenced in several lines of procedure. One has been in the study of the education of women and girls. In this country a small group of those who have been interested in this subject in the International Association of Agricultural Missions have been associated with Miss Mabel Carney in her preparation of a book which deals with this subject. This book has been prepared as a result of Miss Carney's visit to Africa in 1926. In England a group of those who have been most closely in touch with African problems have been meeting quite regularly for a study of the whole educational situation in Africa and to try to discover ways in which the recommendations of the Conference in Belgium in 1926 can be made most effective.

In the fall of 1926 communications were sent to the Mission Boards calling their attention to some of the outstanding actions of the Conference in Belgium with regard to missionary work in Africa. Among the things which were emphasized was the great desirability of providing supervising teachers of the Jeanes type which has become familiar in the southern part of the United States. The Committee also recommended that a very real emphasis be laid on the question of African leadership in the Christian Church in Africa and called special attention to the resolutions regarding the sending of negro missionaries. It was also in connection with the study of the Le Zoute Conference that the feeling was expressed that the evangelistic emphasis of the Missions ought to be more clearly and forcibly expressed. In this connection the statement on evangelism prepared by Miss Jean Mackenzie was published in the Foreign Missions Conference bulletin of August 1st.

During the year the Committee has given its attention chiefly to the problem of trying to secure the establishment of the Christian Literature Bureau for Africa; to a consideration of health matters with particular attention to the subject of sleeping sickness in Africa; and to a formulation of possible plans for a West Africa Conference which might constitute one form of follow-up for the Conference in Belgium. There have also been under consideration such topics as the bibliography on African literature prepared by the British Committee; the Institute of African Languages and Cultures, statement regarding which appears in another part of this report; and reports on labor and legislation and study of matters in Portuguese territory as well as a mission study center in Portugal.

INSTITUTE OF AFRICAN LANGUAGES AND CULTURES

As the direct result of suggestions made at the Conference on Missions in Africa which was held at High Leigh, near London, in

September, 1925, the International Institute of African Languages and Cultures has been organized for the purpose of giving aid and advice in the study of the languages of Africa and to assist in the production of educational literature in the vernacular. The Institute includes in its membership representatives of scientific, linguistic and ethnological societies in Great Britain, France, Germany, Austria, Sweden, Belgium and the United States. Both Protestant and Roman Catholic Missionary Societies are also represented. The organization of this Institute, including the names of its Executive Council and its program of work, were fully reported to the Foreign Missions Conference in 1927. See Annual Report pages 84 to 87.

The first memorandum issued by the Institute is entitled Practical Orthography of African Languages. The object of this memorandum is to recommend a uniform mode of writing the most important sounds found in Africa, and to set forth some general principles which should be taken as a basis for the construction of alphabets for particular African languages. Roman letters are recommended as the basis for writing African languages. A few specially designed letters in addition to the ordinary Roman letters are proposed. The scheme has been drawn up in collaboration with experts in phonetics and in African languages from various countries, and it has already obtained the approval of those best qualified to express a judgment regarding it. This memorandum should be most carefully considered by all who are endeavoring to write the languages of Africa.

The Institute proposes to publish a quarterly journal, "Africa." The first number is to appear in January, 1928, and among other articles it will include a memorandum on Text Books for African Schools, which was discussed at an informal conference last June. An advance proof of this article has been received and it contains so much of practical value as to make this journal one that should be carefully studied by all missionaries engaged in school work in Africa.

AFRICA CHRISTIAN LITERATURE BUREAU

Following the establishment of the Institute of African Languages and Cultures it was realized that no adequate provision had been made for the concerted development of Christian literature for the Continent of Africa. The technical and scientific research work to be carried on by the Institute still required translation into terms which would make it useful to missionary activity in the field of Christian literature. It was proposed at the Conference on the Christian Mission in Africa held in Belgium last September that the mission boards having work in Africa should establish a Christian Literature Bureau which could organize and stimulate the development of Christian literature for use in various parts of Africa. This proposal was chiefly sponsored by the American delegates at the Belgium Confer-

ence, and in the succeeding months the plans were worked out to establish this Bureau, with Dr. Edwin W. Smith, noted missionary and author of books on Africa, as the secretary in charge. The expenditures of British and American foreign mission boards in Africa are approximately equal. It was, therefore, agreed that half of the necessary support for this Bureau should come from each country.

The budget as drawn up calls for an expenditure of $6,000 annually. Reports from Great Britain indicate that the British boards have taken up the project very enthusiastically and the $3,000 needed has practically been secured. The North American mission boards who have work in Africa have been asked by the Committee of Reference and Counsel to give favorable consideration to these proposals and if possible to contribute to the support of this Bureau on the basis of one-fourth of one percent of their annual contributions to mission work in Africa. Such favorable action would secure the $3,000 that it is hoped the boards in the United States and Canada will provide.

Favorable responses have been received from a number of the Boards which would provide approximately one-half of the total amount needed from American sources. The Africa Committee, together with the Africa Christian Literature Committee, are giving attention to the problem of securing the balance of funds necessary. It is earnestly hoped that those Boards that have not yet taken action will do so in the near future in order that it may be possible to establish the Bureau early in 1928. The present plan is to secure some missionary at home on furlough who shall act as Literature Secretary of the Bureau. Executive direction of the Bureau will necessarily be in the hands of the appropriate committee in England where the Bureau will be established, but plans are being made to co-ordinate the activities and interests of the American group as closely as possible in the whole undertaking.

SLEEPING SICKNESS

A sub-committee of the Africa Committee has been studying the possibility of coordinating and uniting the efforts to combat this disease in tropical Africa. By means of correspondence and also by personal conferences they have been in communication with the secretarial staff of the League of Nations and with two American experts who have studied the situation most carefully. A special commission under the League of Nations has been investigating the disease for some time past, and the preliminary reports seem to indicate that some very practical results may be developed. A circular of inquiry has been sent to the North American mission boards that are working in areas where sleeping sickness prevails, and the replies show that these boards are prepared to give favorable consideration

to proposals for a united effort in which the governments and the mission boards would cooperate with the hope of so reducing the prevalence of the disease as to bring it under some measure of control. This favorable attitude of these mission boards has made a good impression upon the representatives of the League of Nations who are dealing with this subject, and proposals are now being prepared for an international conference of the governments concerned for the purpose of receiving the report of the Commission of Experts and of agreeing upon definite plans for future action.

MEDICAL COMMITTEE

The Medical Conference held in Baltimore in February, 1926, took action recommending that if possible such conferences should be held at least every two years. The Committee of Reference and Counsel authorized the holding of another such conference upon the recommendation of a Medical Committee. A sub-committee has been appointed which is at work preparing for this conference. The proposed dates are April 3rd to 6th and it is expected that the sessions of the conference will be held in New York City. This arrangement has been made with a view to affording an opportunity for the medical missionaries who come to the conference to attend one or more clinics in New York City as a part of the conference sessions. Further announcement regarding this conference will be made in due course directly to the boards.

FOREIGN STUDENTS IN NORTH AMERICA

A year ago a plan for bringing together the various organizations that are interested in the work among foreign students in this country was proposed. There have been several obstacles in the way of a complete realization of this plan and it has not yet been possible to put it into operation. The plan as proposed by our Committee on Foreign Students in North America allowed considerable freedom for exploration of possibilities on the part of the advisory group provided for. It has been the earnest desire of those who are working on this problem that the benefits and relationships of those organizations which have been dealing with this whole field for some time should be entirely conserved in any new plans which may be made. At the same time the Committee has been clear that something very definite in the way of representation by and on behalf of church agencies is quite essential if any plan is to be a success. The Committee is still addressing itself to this matter and hopes that some way to further the helpful relationships between church people and foreign students in this country may be found. In the meantime they desire to call the attention of all mission board secretaries who are in any way related to foreign students who are studying in this

country to the urgent need of strengthening existing forces and creating new and helpful relationships at as many points as possible.

BUREAU OF APPOINTMENTS

A considerable amount of correspondence has been carried on with applicants for teaching positions in various American schools in the Far East. The situation in China made it unnecessary for teachers to be sent from this country to the Shanghai American School. One teacher was appointed to the Pyengyang School in Korea. Other than this no appointments have been made to schools during the current year, although the correspondence with applicants has been very voluminous. This is probably due to the intense interest created in China by the situation that arose there.

SALARIES AND ALLOWANCES

In 1921 a special commission was appointed to secure information from the boards with regard to the salaries and allowances paid to missionaries. This material was issued in printed form for confidential circulation among the mission boards. During the year 1926 a number of requests came for up-to-date information regarding the present practice of the boards on these matters. It was therefore agreed to revise the original document issued six years ago. The information has been gathered in the office of the Committee of Reference and Counsel but the committee found it impossible to print the material on account of the expense involved. A duplicate copy of the information is being prepared and will be loaned to such mission boards as desire to consult it from time to time. It will always be possible for the copy in the office at 419 Fourth Avenue to be consulted by anyone who may come to New York City.

FOREIGN MISSIONS CONFERENCE BULLETIN

The Committee on Program and Policy and the Finance Committee agreed to authorize the secretaries to issue a bi-monthly bulletin to be distributed among the boards which could give current information and report of progress from time to time regarding matters that were under consideration by various committees and that were being carried on by the secretaries. Four numbers of this bulletin have been issued up to the present time. Thirty-three boards have subscribed to ten or more copies of the bulletin and sent it to members of their boards as well as their secretarial staff. Altogether there are nine hundred paid subscriptions to the bulletin to date.

FOREIGN MISSIONS CONFERENCE REPORT

During the past few years there has been observable a tendency to reduce the number of orders which the various boards have placed

for copies of the Annual Report of the Foreign Missions Conference. This reduction in the number of copies ordered has meant a corresponding increase in the cost of production per copy and the increase in cost has again operated to reduce the number of copies ordered in the succeeding year. The Committee of Reference and Counsel at its September meeting considered this problem and agreed that the type of report issued should be simplified so that it can be much more economically produced. With this in view plans are under way to produce a modified Annual Report for the Foreign Missions Conference of 1928 which can be supplied at a lower figure, and it is hoped that the boards will find it possible to distribute it as widely as in former years.

CONFERENCES ON THE PRESENTATION OF THE CHRISTIAN MESSAGE TO THE JEWS

Under the auspices of the International Missionary Council two international conferences on the Presentation of the Christian Message to the Jews were held in Budapest and in Warsaw in April, 1927. Dr. John R. Mott presided over both of these conferences. The delegates from North America were appointed by a joint committee representing the Foreign Missions Conference and the Home Missionary Council, of which Rev. J. S. Conning, D.D., was chairman. Fourteen delegates from the United States and Canada were present.

A report of these conferences has been published in a volume entitled "The Christian Approach to the Jew." It contains a narrative describing the conferences and their significance written by the Rev. James Black, D.D., the findings adopted by the conferences, and the papers written preparatory to the conferences. For the consideration of Christian work among the Jewish people no more important book has been recently published. It may be obtained from the office of the International Missionary Council.

PUBLICITY

Arising out of the widespread interest in the situation in China, some special efforts have been made to develop cooperative work in the furnishing of news and other information to the newspapers and other periodicals. Occasional meetings for conference were arranged for the publicity secretaries of the Boards with headquarters in New York City. These meetings have been helpful to these secretaries in many ways, as from them have come suggestions for the preparation of special articles, and for the development of more effective publicity methods. The group have also arranged for missionary speakers for some of the large radio broadcasting stations.

From the office of the Committee of Reference and Counsel frequent news bulletins have been issued to the press association and to

the principal daily papers in New York City. The secretaries have also sought to cultivate the friendly cooperation of newspaper and magazine editors, and they have gladly given assistance to the writers of special articles. This experience has shown that such work could easily be developed to a much larger degree if only the secretarial staff had more time for this kind of work.

Beginning in June and continuing to the end of the year, a weekly news-editorial and other short articles have been sent to 122 religious periodicals in the United States and Canada. These articles have been prepared by Mr. W. W. Reid, publicity-secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and have been based for the most part upon material received in our offices from the Boards and Missions. The missionary situation in China has been the subject of most of these articles but India, Mexico, agricultural missions and other subjects also have been treated.

In September an inquiry was addressed to the editors regarding the usefulness of this material. The replies have expressed a practically unanimous desire that the service be maintained because it provides them with information of an authoritative character not otherwise available. The material supplied has been used in various ways—printed as written, extracts quoted, made the basis for editorial comment, or simply read by the editor for his information.

In response to this evident demand, the Committee of Reference and Counsel at its November meeting voted to continue the service. To make it more effective, the cooperation of all the Boards is solicited. Short articles, news of general interest, information from all parts of the world of movements and developments that have a bearing upon the missionary work of the Churches are desired. These should be addressed to A. L. Warnshuis, at 419 Fourth Avenue, New York City.

LIST OF PUBLICATIONS ISSUED BY THE FOREIGN MISSIONS CONFERENCE, 1927

An Adventure in Missionary Cooperation. (Free.)

Budget of the Committee of Reference and Counsel for fiscal year ending March 31, 1928. (Free.)

Foreign Missions Conference Bulletin (bi-monthly) price as follows:

1	subscription,	per	year	$ .25
10	"	"	"	1.75
20	"	"	"	3.25
30	"	"	"	4.50
50	"	"	"	6.00

(Nos. 1, 2, 3 and 4 issued.)

Jerusalem and Christian Missions (Occasional Bulletin), price $1.00 for the series of five.

(Nos. 1 and 2 issued.)

Christian World Facts (Missionary Ammunition No. 12), price as follows:

Single copies		$ .15
10-50	"	.10 each
100	"	8.00
1000	"	65.00

Thy Kingdom Come, 20c per hundred.

Service of Prayer for Missions (for 1928), 10c per copy, $7.00 per hundred.

Prayer for Spiritual Revival (International Missionary Council), 10c a dozen, 50c a hundred.

Foreign Missions Conference Report, 1927, $1.25 paper, $1.50 cloth.

Mimeographed

Outlines of Addresses and Discussions from the Conference of Furloughed Missionaries (September 16-19, 1927) on the Presentation of Foreign Missions to American Churches.

INTERNATIONAL MISSIONARY COUNCIL

The work of the International Missionary Council is described directly to the Foreign Missions Conference in a separate report. Reference to the Council in this place is limited to the action taken by the Committee of Reference and Counsel. This has to do primarily with the preparations that are being made for the Jerusalem Meeting and to the election of Council members.

Some thought has been given to the task of bringing the message of the Jerusalem Meeting back to the churches in North America. The Committee has requested the Sub-committee on Cultivation of the Home Church to endeavor to arrange so that members of the Council from other lands who may travel through North America on their return from Jerusalem may give some time to making addresses in united meetings to be held in some important centers for the purpose of reporting on the meeting. With this purpose in view, the Committee has entered into correspondence with a considerable number of such Council members, but it is still too early to report how far it may be practicable to arrange such a series of meetings.

To furnish information regarding the Jerusalem Meeting the Committee has authorized the publication of a special bulletin,

"Jerusalem and Christian Missions," of which two numbers have been issued,—one in June and the other in November. The plan was to issue three more bulletins during the next six months. For the series of five bulletins a subscription price of one dollar was fixed. We regret to report that the list of subscribers is not nearly as large as had been hoped for. In the publication of these bulletins, the Central Committee on United Study of Foreign Missions has aided by making a contribution of $200.00, which is gratefully acknowledged.

Both the Missionary Education Movement and the Central Committee on United Study of Foreign Missions are making plans for the publication of study books which will be based upon the proceedings of the Jerusalem Meeting.

The North American members of this International Missionary Council are elected by the Foreign Missions Conference. The membership as elected by the Conference in January, 1927, is as follows:

Term Expires 1928

Bishop W. B. Beauchamp, Arthur J. Brown, Paul de Schweinitz, Alfred Gandier, F. H. Knubel, Egbert W. Smith.

Term Expires 1929

Miss Helen B. Calder, W. I. Chamberlain, Stephen J. Corey, James Endicott, James H. Franklin, Frank Mason North, John W. Wood.

Term Expires 1930

Canon S. Gould, Mrs. T. Nicholson, E. W. Riggs, Newton W. Rowell, Robert E. Speer, F. P. Turner.

For the meeting at Jerusalem the Conference was authorized to elect fifteen additional members. The Conference elected the following:

M. G. Brooks, S. M. Cavert, R. E. Diffendorfer, J. H. Gundy, Miss Sarah S. Lyon, W. Douglas Mackenzie, Bishop F. J. McConnell, R. R. Moton, Charles P. Taft, 2nd, D. W. Teachout, J. R. Wilson, Miss Mary E. Woolley.

The Committee of Reference and Counsel was authorized to fill the remaining three places.

In the course of the year the following persons informed the Committee of Reference and Counsel that they could not attend the Jerusalem Meeting, namely,—

Arthur J. Brown, Paul de Schweinitz, Alfred Gandier, Egbert W. Smith, William I. Chamberlain, Frank Mason North, John W. Wood, Newton W. Rowell, W. Douglas Mackenzie, David W. Teachout, Miss Mary E. Woolley, Charles P. Taft, 2nd.

To fill these vacancies, and to make up the total number of thirty-five members from North America, the Committee has elected the following persons:

H. A. Bridgeman, E. Fay Campbell, W. G. Cram, Miss Margaret Crutchfield, Mrs. H. E. Goodman, John Hope, Ashley D. Leavitt, Fred W. Ramsey, Bishop L. C. Sanford, Wm. P. Schell, H. M. Shuman, Harper Sibley, Mrs. E. H. Silverthorn, Mrs. Robert E. Speer, E. J. Tarr, Miss M. Woodsmall, S. M. Zwemer.

Mrs. M. C. Brooks takes the place in the American delegation of her husband, M. C. Brooks.

In view of the fact that the future organization of the International Missionary Council will be carefully considered in the Jerusalem Meeting, the Committee have not designated any of these persons as belonging to the classes whose term of membership expires in 1928, 1929 and 1930. In its opinion the whole number of thirty-five should be considered as the North American members for the Council meeting to be held in 1928, with the understanding that the future membership in the Council to represent the Foreign Missions Conference of North America should be determined by the Annual Conference in 1929. The officers of the Council are ex-officio members of it, and at present these officers are John R. Mott, Chairman, James M. Speers, Treasurer, J. H. Oldham, William Paton, A. L. Warnshuis, Secretaries.

BUDGET FOR THE WORK OF THE FOREIGN MISSIONS CONFERENCE

April 1, 1928 — March 31, 1929

Budget of Expenses		*Approved by Conference*		*Actual budget for 1927-28*	
Committee of Reference and Counsel					
Salaries of Secretaries		$10,000.00		$10.000.00	
Clerical Salaries					
4 Stenographers	$6,760.00				
3 Clerks	3,420.00				
Accounting	1,200.00				
Extra Service	620.00	12,000.00		15,036.00	
			22,000.00		$25,036.00
Office Expenses					
Rent		$ 7,250.00		$ 4,250.00	
Moving		.....		2,000.00	
Cleaning		800.00		1,000.00	
Water, ice and towels		125.00		150.00	
Light		200.00		326.67	
Printing and Supplies		1,200.00		900.00	
Postage and Telegraph		1,200.00		1,000.00	
Telephone		750.00		715.91	
Shipping Room		800.00		846.00	
Insurance		125.00		25.00	
Auditor		100.00		100.00	
Travel, general		1,336.00		2,000.00	
Travel, Jerusalem		500.00		.....	
Miscellaneous		.....		250.00	
Contingencies		1,000.00		1,520.00	
			15,466.00		15,083.58
Total			37,466.00		40,119.58
Foreign Missions Conference			1,200.00		1,200.00
Missionary Research Library			10,000.00		29,965.42
International Missionary Council			18,000.00		18,900.00
Total			66,666.00		90,186.00
Income					
Pledge of Mr. Rockefeller			5,000.00		16,000.00
Special Gift			3,400.00		3,400.00
Assured from Mission Boards			51,197.00		.....
Reasonable Expectation from Boards			3,000.00		50,000.00
Needed from other sources			4,069.00		20,786.00
			$66,666.00		$90,186.00

THE MISSIONARY RESEARCH LIBRARY

THE FUNCTION OF A RESEARCH LIBRARY IN FOREIGN MISSIONS

"The research attitude is dominating every field of learning," says a recent writer. This temper of the times is asserting itself with vigor in the field of institutional Christianity. A director of one of the foundations for social welfare said recently concerning the program of research of the Federal Council of Churches: "The new emphasis of organized religion on impartial research has a deeper meaning than most people realize. It may well prove to be the harbinger of a new day of influence and power for the churches." (*Federal Council Bulletin,* November, 1927, p. 2.)

If organized religion in general is increasingly needing research, what shall be said in particular of those far-reaching activities of Christianity which have to do with the spread of the Christian evangel, and the extension of the Christian ministries of education, of healing, and of social amelioration among the varied population of the world. Here, if anywhere, there is need that research shall be brought into service in order that the results of experience and of constructive thought throughout the world may be made available. On the one hand, the missionary enterprise itself, called upon as it is to make manifold and rapid adjustments to conditions changing in a multitude of ways and apparently at an accelerating pace, greatly needs the contribution that study and research may make to orderly and wholesome progress. On the other hand, authors, professors of missions, graduate students, returned missionaries, require access to wide ranges of information and to the accumulated records of organizations, movements, and institutions in order that scholarship may be alert, sound, competent, and productive.

"Leaders are rapidly and inevitably learning that only by having accessible all the records of experiment, exploration and discovery pertaining to their own enterprise, wherever made, can they hope to avoid mistakes, escape needless expenditures and make profitable advances in any department of science or in any kind of industrial or social work." (J. C. Dana: "The Evolution of the Special Library," *The Newarker,* January, 1914.)

In so far-reaching an enterprise as that connected with the cooperative work of the Foreign Missions Conference, and in one dealing with so many different races, religions, governments, etc., it was inevitable that the leaders should feel intolerable the position of having either to hunt far and near for information, or else to make decisions on the most meager information. As trustees of funds, it seemed wasteful to support many scattered small collections, neces-

sarily limited. It was decided to establish one thoroughly good special library for the foreign missions cause, centrally located, and serving all the boards.

The Missionary Research Library represents the attempt to provide the facilities and materials for research in missions, so far as the research function can be carried on in a library, and, in the field of foreign missions and in relation to the cooperative missionary activities in North America, an attempt to secure for the boards and societies, in a way that shall be at once both efficient and economical, the advantages of a "special library" of an up-to-date type.

The Missionary Research Library has been built to deal specifically with mission lands, methods, and problems, and it serves primarily those devoting their lives to this field of endeavor. It has already gathered a priceless set of tools which it holds for use. That there is a felt need for it is shown by the constantly growing, intensive use of its materials.

HISTORY OF THE MISSIONARY RESEARCH LIBRARY

The library was started in 1914, sharing in the use of the 19th floor at 25 Madison Avenue, at the time when the Foreign Missions Conference and the Student Volunteer Movement joined in establishing a foreign missions headquarters for the mission boards of North America. The library had its initial impulse in the efforts at research made in connection with the preparations for the World Missionary Conference held in Edinburgh, 1910, and in the further preparations for Dr. Mott's "Continuation Committee Conference in Asia." The poignant sense of need for adequate research facilities which developed in the period 1909-1913 made the time and occasion appear opportune for action in connection with the opening of the Madison Avenue headquarters in 1914.

There were available as a start a small library belonging to the Student Volunteer Movement for Foreign Missions and certain collections of materials brought together in connection with the Edinburgh Conference and the events which succeeded it in the years just following 1910. The purchase for a relatively small sum of the American Board Library in Boston, a collection gathered throughout a century, together with notable gifts of books and files from various sources at home and abroad made for a rather rapid development of the library.

SCOPE

At the beginning of the work of gathering the library, the scope was greed to be the history, method, problems and personnel of missions, also studies of the peoples and countries to which missionaries go and of the non-Christian religions.

Changes and upheavals throughout the earth, including the World War and its sequelæ, have inescapably involved Christian enterprises

in a multitude of ways and at a larger number of points. It has become increasingly plain that no thorough-going study of the problems which confront missions is possible without reckoning with the facts pertaining to physical, political and human geography; to anthropology, including folklore; to sociology and economics; to politics and government, and to the forces and movements affecting international welfare and relationships. Revolutionary conditions in many fields require the missions which are affected to reckon with the causes and forces lying back of these revolutions. Those materials, therefore,—historical, scientific, philosophical, religious,—which in view of the post-war world outlook bear immediately and directly upon the problems, message, methods, objectives and ideals of missions are unquestionably pertinent for such a research library. It is necessary, on the one hand, to avoid developing the particular functions of a theological library, or on the other hand, those of a university library. The histories of missions in general, and those of particular fields, agencies, organizations and movements, the biographies of the personnel involved, the studies of the motivation, message and methods of missions, the report and periodical literature thrown up by the life of the enterprise,—all these are unquestionably to the point. Latterly, also, studies of race relationships, of the industrial revolution in Asia, of the pressure on the lesser peoples from the economic forces in the West growing out of the search and race for raw materials in the tropics, of the developing systems of education in mission lands,—these are seen to be invaluable for the study of missions in the larger perspective.

The scope of the library broadens with the years. The materials that give the facts, or that aid in the understanding, of the present-day efforts to extend the outreach of Christianity to all peoples and to all the life everywhere, are, of course, pertinent. The characteristics, habits and religions of the peoples to which the Christian messenger goes must be known; the tools of language approach must be accessible. The problems arising out of cultural and economic contacts between alien peoples must be understood. The difficulty is to appraise much that seems challenging, but which in view of all the limitations of space and staff, nevertheless should be dispensed with.

STAFF

The director of the library from the beginning in 1914 has been Charles H. Fahs, A.B., Northwestern University, 1898; B.D., Drew Theological Seminary, 1901; Honorary M.A., Northwestern University, 1925.

The librarian is Miss Hollis W. Hering, A.B., Vassar, 1908 (Phi Beta Kappa), graduate Pratt Institute School of Library Science, 1910; M.A., New York University, 1919. She also has

been with the Missionary Research Library since the beginning of 1914.

The remaining three staff members are thoroughly trained and are fully competent for their respective tasks.

FACILITIES AND EQUIPMENT

Three times during the thirteen years at 25 Madison Avenue the library overflowed its facilities, necessitating additional stacks and space. With the expiration of the old lease and the removal to 419 Fourth Avenue, a floor was set aside for the library and further steel stacks added. Space is now provided for a five-year growth.

The library occupies the 19th floor of the Bowker Chemical Building, 419 Fourth Avenue, New York City. The floor has 5,000 sq. ft. of space, is well lighted, and admirably adapted for the purpose. The shelving provides space for 62,500 books, and for more than 500 current periodicals.

The library has 28,737 books and bound volumes of reports and periodicals. Unbound pamphlets and other materials, if bound, would bring the total volumes to almost 50,000 volumes. The collection is rich in the reports and periodicals pertaining to the work of Protestant societies, even of the eighteenth century period, while in nineteenth and twentieth century materials covering the work of the organizations in all home base lands there is doubtless no library anywhere to equal it. Pamphlets and serials having their origin in mission lands are here in large numbers. The effort is made to gather a complete collection of biographies of missionaries and of the outstanding native Christian leaders. The biographical section as now developed is a truly notable one. In this connection reference should be made to the diaries and letters of missionaries and missionary leaders which have been deposited in the library and which constitute source materials of unique value. Reports of denominational, interdenominational and international missionary conferences, in the home lands and on the mission fields, together with a large group of reports of missionary deputations, make possible comparative studies of missionary methods under variant and changing conditions. The major recent works and periodicals pertaining to Roman Catholic missions are also available.

The reading room provides table space for twelve readers at a time, in addition to those who may be working in the stacks or using their typewriters for copying citations from sources. For readers working with machines a place is provided out of hearing of the reading room proper. One corner in the reading room is set aside with special shelving, table and chairs for those wishing unhampered access to the latest books. The current periodicals are housed in shelves around the reading room, so that readers can browse at will.

A separate room, well-lighted, provides for cataloguing and for those other work processes incident to every library.

The stacks, also the pamphlet and other file cases, are all of steel. Abundant natural and artificial light, also adequate ventilation, provide restful and satisfactory conditions for effective work.

Upwards of 110,000 permanent cards comprise the library catalogue. There are, in addition, several thousand other cards which record the status of the files of periodicals and reports. In order to meet research requirements an average of 10.4 catalogue cards are now made to each book. In some cases, such as reports of notable deliberative gatherings on missions, the number of cards per volume is greatly increased.

ASPECTS OF SERVICE

The library has its major justification because of its service in facilitating the cooperative activities of the boards and societies which comprise the Foreign Missions Conference of North America. These cooperative activities, however, are numerous and varied in kind, and broad in scope, and the presence of the library as an efficient working agency has brought to it demands far exceeding the specific and immediate need of the Foreign Missions Conference and of its standing committee, the Committee of Reference and Counsel. For instance, the several boards with headquarters in New York City by telephone, and those further away by mail, are constantly requesting statistics, book references, dates, names, addresses, and other facts of all sorts and kinds.

Annotated lists of the library's recent acquisitions, sent out to the boards from time to time, have been welcomed, as fully evidenced by the inquiries received or formal thanks expressed.

Conferences with, and the direction of the reading of, several board secretaries who at one time or another were contemplating long field journeys, have called forth especial tokens of appreciation.

The Student Volunteer Movement for Foreign Missions and the Committee on Cooperation in Latin America, both with headquarters at 419 Fourth Avenue, use the library almost as much as do the secretaries of the Foreign Missions Conference. Such use is in connection with the demands growing out of correspondence, the preparation of addresses, the arrangements for public gatherings and the authorship of or editorial work on books, pamphlets, periodicals and reports. In *La Nueva Democracia,* and the *Student Volunteer Bulletin,* the results of this library use reach widely, in the one case throughout Latin America and in the other throughout the North American colleges. The "Selected Bibliography of Missionary Literature," published by the Student Volunteer Movement, was worked out almost entirely in the library. Few books are issued by the Missionary Education Movement without some use being made of the Missionary Research Library.

Weeks of research were carried on in the library in preparation for Dr. Mott's journey around the Pacific in 1926, and likewise in

preparation of the conferences for work among the Jews recently held in Warsaw and Budapest, while that in preparation for the forthcoming enlarged meeting of the International Missionary Council to be held in Jerusalem in 1928 has extended through many months. Subjects of special significance have been those of the developing native churches, noteworthy rural projects carried on in various mission fields, and unoccupied mission fields.

During the thirteen years of life of the library, its resources have been used in connection with the preparation of many books, also of a multitude of articles for magazines and papers. Some of the volumes, the writing or preparation of which occasioned considerable use of the library facilities, have been the following: "World Missionary Atlas"; "China: An Interpretation," by Bishop Bashford; "American Relations with China" (report of the Johns Hopkins Conference in 1925); "The Moslem World of Today," edited by Dr. Mott; "Missions and World Problems" (a discussion course, published by The Inquiry); "The Moslem Faces the Future," by T. H. P. Sailer; "The Education of Girls in China," by Ida Belle Lewis; "China and Modern Medicine," by Dr. Harold Balme; "Report of the Congress on Christian Work in Latin America"; the "Foreign Missions Year-Book"; "History of Southern Methodist Missions," by James Cannon, III; "Makers of South America," by Margarette Daniels; "Early Baptist Missionaries and Pioneers" (2 vols.), by W. S. Stewart; "Education of Christian Ministers in China," by S. H. Leger; "The Pacific Triangle," by Sydney Greenbie; "The People of the Philippines," by Frank C. Laubach; "Ministers of Mercy," by James H. Franklin; "A Crusade of Compassion for the Healing of the Nations," by Dr. Belle J. Allen; "Modern Education in Korea," by Horace H. Underwood; "Changing Leadership," by Katherine E. Vaughn; "China's Place in the Sun," by Stanley High; "Education for Peace," issued by the Committee of Reference and Counsel.

Graduate students in institutions in or near New York use the facilities of the library for research. Students from lands to which missionaries go, or missionaries engaged in study while on furlough, find here source material for masters' and doctors' dissertations.

The *International Review of Missions,* founded in London in 1912, and the Missionary Research Library, constitute two of the significant institutional foci of international cooperation in missions. The librarian of the Missionary Research Library is the American correspondent responsible for listing for the bibliography which appears quarterly in the *International Review of Missions,* the North American publications of interest and importance to missionary societies throughout the world, while the director of the library is the member for North America of the Advisory Editorial Board of the *Review.*

The quarterly bibliographies of periodical articles appearing in the *Moslem World* are prepared in the library.

Help has been given to the North China Union Language School, now known as the Yenching School of Chinese Studies, in guiding processes of acquisition and in the discovery of second-hand and rare books. Cooperation has been given to the China Union Universities, to the National Christian Council of China, to the Union Theological Seminary of Rio de Janeiro, and to various institutions in North America, through grants from the library's duplicates and in securing access to other collections that could be drawn upon.

Specific help of one kind or another has been rendered to men and women from, or to individuals and organizations in, many countries. After the recent visit of the Chairman of the International Missionary Council to Australasia, the library was requested to prepare a bibliography of books on missions suitable for the universities of Australia and New Zealand. Repeated bits of research were done to aid a missionary in Japan who was endeavoring to complete a historical statement concerning mission work in the Loochoo Islands. A somewhat similar service was rendered Dr. C. T. Loram, of the Department of Native Affairs, Union of South Africa. These are only examples of many varied services rendered. The calls for such services increase year by year.

The library provides one place where it is possible for Protestant foreign missions to reach across and touch hands in a friendly way with Roman Catholic missionary scholars and libraries. Occasionally requests for counsel in respect to technical aspects of library work and also for specific information reach the library from Roman Catholic sources. In this way a pathway is made for further courtesies and for exchange of information.

Miss G. A. Gollock, while associate editor of the *International Review of Missions*, visited America. In that connection she was an almost daily caller at the library. After her return to London she wrote to the director as follows:

"The staff of the Missionary Research Library seek to enter into the problems of those who come there to read, and can give them not merely details of books but guidance as to magazine articles, as to chapters in books apparently on other subjects, and as to the whole wider setting of the subjects on which research is being made. This is a priceless boon and whatever the future of the Library may be, I hope that this distinctive feature of its work may be not only maintained but also developed.

"During the weeks I was in New York I was much impressed by the number of people who came to read, apparently with serious purpose. On many days it was impossible to get a table free from such a reader surrounded by magazines or books being explored for some special purpose.

"We shall, I think, continue to depend upon you for the kind of aid which authors and specialists require. It would be impossible to duplicate on this side the resources which are found in the Missionary Research Library. It would therefore be, for us as well as for you in America, in my judgment, a real catastrophe if anything occurred to curtail this side of the library's work, which is as invaluable as it is unique."

Everything in the present outlook in missions and in that of organized Christianity in general, everything in the present trends in the approach to problems by the social sciences, everything in the range and type of demands made upon the Missionary Research Library as the months pass, argues for greater efficiency and scope of services, and for an increased and ever up-to-date collection of materials available for research and reference. The Missionary Research Library, other than in the problems of maintenance which it faces, has a challenging mandate to go forward.

SUPPORT AND BUDGET

The physical equipment of the library in the first instance, the additions to this equipment on occasion, and the support of the library through the years have been made possible largely through the gifts to the Committee of Reference and Counsel by Mr. John D. Rockefeller, Jr. He provided the whole floor equipment at 25 Madison Avenue in 1914 when the missionary headquarters for the Foreign Missions Conference and the Student Volunteer Movement were first established. Moreover, through an annual gift maintained at a substantial level through a series of years and then decreasing annually by a stated amount, the Foreign Missions Conference has been enabled to carry on its work with a broader scope and on a higher plane of efficiency than would have been possible if the cooperative activities had been limited to the grants for these activities from the annual incomes of the boards and societies. It was clearly contemplated in the annual gifts from Mr. Rockefeller, however, that in due course the missionary organizations allied in the Foreign Missions Conference would support the functions and activities carried on in the name of the conference or would otherwise provide for them. During the years since headquarters were established at 25 Madison Avenue these organizations have increased their annual gifts for this cooperative work from $9,799 (1914-15) to $50.747 (1926-27), when the annual Rockefeller subvention had come almost to an end. In the face of enlarging opportunities, and the increasing demands, the rising cost in the co-operative work, with the stationary or decreasing board incomes makes it appear that the utmost the boards can do is to endeavor to raise their annual contributions for the total cooperative work of the Foreign Missions Conference to approximately $60,000. Even if this effort is successful, the annual budget of the Foreign

Missions Conference must be vigorously restricted, in order to avoid deficits.

To the general constituencies to which the boards appeal for their funds, a research library maintained in New York City seems remote from the great areas of specific need and opportunity in mission fields for which most gifts are made. Accordingly, if the boards do not find themselves in position to support all the cooperative work thus far carried on, it would seem expedient that the major cut should come on that phase of the headquarters enterprise which is less obviously urgent and inescapable, so far as the understanding and appreciation of the general giving constituencies at large are concerned. So it came about that a present and urgent task is to find friends who will supply the funds necessary to carry on the Research Library and to enlist their interest and support.

It should be stated that the Foreign Missions Conference, and its standing committee and incorporated body, the Committee of Reference and Counsel, have repeatedly expressed the eager hope that the library may be continued, and that the service rendered by the library and its staff should be broadened in character and increased in amount.

At the last Foreign Missions Conference, held in Atlantic City, January 11-14, 1927, in the report of the sub-committee on Policy and Program, adopted by the Conference, occurred the following paragraph:

"*Missionary Research Library.* The Sub-Committee report with satisfaction an increasing use of the Missionary Research Library. As a missionary investment its values are cumulative. We are advised that it stands foremost in its special field. . . . Experience has made it clear that the library can be adequately maintained and developed only by resources which seem relatively large. The Sub-Committee believe that once it is agreed that the period of experiment has passed and that the Library really is integrated in our united missionary program, resources may be found without curtailment of other important activities. . . . Here is a point upon which thought and dollars ought to converge."

No specific budget for the library has been approved by Reference and Counsel for 1928-29. An item for $10,000 is before the boards for approval, this to be regarded a grant towards the Library budget, and to be for the forthcoming fiscal year only, it being expected that beginning with April, 1929, the whole budget should be met from outside funds, this in order to insure an avoidance of recurring deficits in general income for the cooperative work.

A preliminary budget, prepared by the secretaries of the Committee of Reference and Counsel, trimmed to the lowest figure practicable if a reasonable efficiency is to be maintained, and covering all items, including rent, was $21,995. This budget presumed that the director of the library would find other employment for half-time,

and that all items, including those for new books, binding, etc., should be held at an absolute minimum.

At a meeting of the Library Committee, held November 17, it was decided to press towards an income for the library of $25,000 annually for the next four years, and it is this amount for which special gifts are now being sought. For obvious reasons the Library Committee have been led to solicit and count on those who have been most familiar with the work of the Library, the members of the Committee of Reference and Counsel, and also these other secretaries of mission boards who have a real interest in the continued functioning of the Library for its service to the whole missionary cause. If current needs for the years just ahead can be financed, this will provide opportunity to work on the problem of permanent endowment during the period of the lease of the present quarters.

ACTIVITIES DURING THE PAST YEAR

The move to the new headquarters involved much study and planning in order that the new space should be most advantageously used and at the same time the development of the next five years provided for.

The Library of Union Theological Seminary most generously offered stack room for the books during the transition period, also facilities for a reading room. Thus during the three months when the steel stacks at 25 Madison Avenue were being dismantled, cut and refitted and erected at 419 Fourth Avenue and the new stacks installed, the Library was in continuous operation with practically no additional cost over storing the books for that period.

Among those working intensively in the library for an extended period of time during the last year have been missionaries from Turkey, Palestine, Egypt, Belgian Congo, Korea, China, the Philippines, and India.

Among the applications for information might be mentioned those from Columbia University, Union Theological Seminary, Biblical Institute (New York), Upsala College, Hartford Theological Seminary, Duke University, Museum of the American Indian, Tuskegee Institute, Institute of Social and Religious Research, Near East Colleges, *Collier's Weekly*, the *New York Times*, Metropolitan Life Insurance Company, the Institute of Pacific Relations, Johns Hopkins University, the Foreign Policy Association, and the Los Angeles Public Library.

Scarcely an office day has passed throughout the year without specific service being rendered to board officials. Such service has been given to boards with headquarters in the South, West, and Canada, as well as to those in the East. Certain mission organizations which for one reason or another are not participating in the general work of the Foreign Missions Conference, nevertheless find

the library useful, while the cooperative agencies make constant demands of varied kinds on the library materials and staff.

The questions investigated show a wide range, although inevitably special emphasis has been placed on China and conditions prevailing there. A few of the subjects, chosen at random, are: Cotton mills and child labor in China; Present-day missions in Mexico; Early missions in Japan; Current conditions in India; History of the Bondelswartz affair of 1922 in Southwest Africa; India's problem—Krishna or Christ; Missions in Alaska; Rewarding experiences for rural peoples for various mission countries; Role of religion in Chinese classical education; Comparison of the Boxer Movement with that of the Nationalists today; Selection and training of missionary candidates of American Boards; New problems of missions; Effect on the home base of the China Upheaval; Mandates; Missionary responsibility and achievement; Missionary propaganda and collective adjustment; Missions and social life in the Philippines; Indigenous church on the mission field of India; Modern Buddhism; American influence on education in China; Bibliography of the Negro in Africa. Some of the requests for help have been met promptly, others have required considerable periods for investigation.

Following suggestions made at the Foreign Missions Conference in January, 1927, a limited system of inter-library loans has now been entered upon, a small collection of duplicates is held for the purpose of meeting requests for lending books, and this lending arrangement is extended to originals (those books in print and easily replaceable) for over-night or week-end use by responsible persons related to the Foreign Missions Conference. A wider application of the principle here involved has come in the decision of the Library Committee to accede to the request of the Student Volunteer Movement, and to send out to the quadrennial convention in Detroit an exhibit of recent publications of worth. A careful selection was made of some three hundred books significant for those interested in missions and mission problems, and an accurate bibliography of the exhibit was printed by the Student Volunteer Movement as one of its convention documents.

Never in the history of the library has the staff been under such constant steady pressure for service. Again and again the cataloguer has had to be called away from needed technical work to help in the search for materials, and in compiling bibliographies. There is every reason to believe that a new era of greatly enlarged usefulness lies ahead of the library, provided funds can be found to underwrite the budget necessary if the opportunities at hand are to be met.

THE INTERNATIONAL MISSIONARY COUNCIL

REPORT FOR THE YEAR 1927

(Prepared for the Foreign Missions Conference of North America)

The work of the International Missionary Council in the year 1927 falls naturally into the two divisions, (1) of the work of the officers, and (2) of the preparation for the Meeting of the Council to be held in Jerusalem in 1928.

I. THE WORK OF THE OFFICERS

The Chairman, Dr. John R. Mott, has given much time to the necessary preparations for the Jerusalem Meeting. In the summer he visited Europe for the purpose of conferring with representatives of the missionary boards in England and on the continent as well as with the secretaries, Mr. Oldham and Mr. Paton. Earlier in the year, in March, he presided over the two conferences held under the auspices of the Council in Budapest and Warsaw on "The Christian Message to the Jew," and also met with the national missionary councils in Great Britain, Holland, France, Germany, Switzerland and Scandinavia. An official report of the Budapest-Warsaw conferences has been published and a study of it is commended to all those interested in the missionary task of the Church.

Mr. J. H. Oldham, as one of the secretaries of the Council, has continued to give attention to the problems of missionary work in Africa, and as the year ends he is proceeding to East Africa as a member of a commission appointed by the British Government to report on a number of questions relating to the development of the territories Kenya, Uganda, Tanganyika, Nyasaland, and Northern Rhodesia. Fundamental issues affecting the relations between the races are involved. It was stated in the House of Commons that one of the members of the Commission would be some one representing the point of view of those who are specially concerned with the welfare of the natives and it is on this ground that Mr. Oldham has been asked to serve. The commission will be absent from England for six months, and with the consent of the other officers and such members of the Committee of the Council as could be consulted, Mr. Oldham received a leave of absence for that period.

Some of the other principal tasks which have occupied Mr. Oldham's time and energy, are the following:—(a) The International

Institute of African Languages and Cultures. The Institute has successfully begun its work, and during this first year of its existence has published a valuable memorandum on the orthography of African Languages, prepared by its Director, Dr. Diedrich Westermann, and has made a study of school text books of which a report will be published in the first number of the quarterly journal which will be issued in January, 1928. The Protestant missionary forces are represented by four members in the Executive Council of the Institute who are nominated by the International Missionary Council.

(*b*) *The International Review of Missions.* Until the coming of Mr. Paton in the summer, Mr. Oldham, with the assistance of Miss M. M. Underhill, has continued to edit the Review. The past year has been a successful one for this quarterly journal of the Christian missionary movement. Its subscription list and its financial position have been well maintained. The contents of each issue have been full of interest and of that high quality which is an established characteristic of the Review.

(*c*) *Religious Education.* In pursuance of the plan approved by the Council at its Oxford Meeting, and in preparation for the Jerusalem Meeting, Mr. Oldham has continued his study of religious education with special reference to the missions of the church. As a basis for discussion, a memorandum on this subject was issued, which has served to awaken widespread interest and to furnish a basis for a revised statement to be presented to the Jerusalem Meeting.

(*d*) Various subjects in connection with the relation of governments to missions, especially with reference to education, have called for research and for action.

The Reverend William Paton, in accordance with the action of the Committee of the Council taken at its meeting in Rattvik, joined the secretarial staff of the Council in the summer. He has taken over the editorship of the International Review of Missions, and has entered vigorously into all the work preparatory to the Jerusalem Meeting.

The Reverend A. L. Warnshuis has carried forward the Council's work from headquarters in New York City, helping to maintain close relations between the mission boards in North America and the secretaries in London with reference to their special lines of work and developing other lines so far as time and ability permitted. The reports of special enquiries regarding the administration of union institutions and regarding the relation of women to the church in the mission field have been published. A good deal of time has been given to the study of developments that are taking place in the relation of mission and churches. With regard to the missionary situation in China, frequent correspondence for the exchange of information and opinion has been maintained with the societies in Europe

as well as with the workers in China so that the North American and European missionary boards have in some measure kept in close touch with each other in relation to these important developments. A special study has been continued of the international efforts that are being made to deal more effectively with slavery and forced labor. A memorandum on the Slavery Convention of September, 1926, is about to be published by the Carnegie Fund, known as the American Association for International Conciliation. Difficulties encountered by the mission in Portuguese Africa have also been studied. Some service has been given in connection with preparation for the Conferences on the Christian Message to the Jews. The needs for the more adequate development of Christian Literature in Japan, Korea, China, India, the Moslem World, and Africa were presented in a memorandum, based upon statements obtained from each of these lands, which was placed in the hands of the national missionary councils in North America and Europe for them to bring these to the attention of the mission boards. In the autumn successful efforts were made to relate some of the Christian agencies and specialists in America to the problems arising from the growth of industrialism in Asia and Africa. Assistance was given to Miss Matheson during her visit in America, preparatory to her going to India to serve under the National Christian Council in its efforts to deal with industrial problems in that land. The development of plans for the cooperation of missions with governments in a united, international attack upon the disease of sleeping sickness in Africa has been another line of work. With all the above, a great deal of time and effort has been absorbed in detailed preparation for the Jerusalem Meeting.

This incomplete and necessarily brief listing of the subjects to which the officers of the Council have given attention, in addition to the routine of their office work, may serve to show the wide range of service which the Council seeks to give to the mission boards and societies in all parts of the world. It is apparent that with the small staff available it is impossible to deal satisfactorily or to achieve great results in any one year with respect to every one of these lines of work. This emphasizes the importance of having permanent officers who can continue their work from year to year and press forward with one or the other endeavor as opportunities and strength permit and always with an increasing knowledge of the persons and factors involved in obtaining results that make the progress of the Kingdom of Christ in all the world and in all the affairs of men.

II. THE JERUSALEM MEETING

The general plans for the next meeting of the International Missionary Council were determined by the Committee of the Council at its meeting in Rattvik in July, 1926. For the sake of full con-

ference with the officers in America, Mr. Oldham made brief visits in January and November, and Mr. Paton spent five weeks here in November and December. A fuller statement of the purposes and plans for this meeting of the Council has been published in a pamphlet under the title "Jerusalem, 1928," written by Mr. Paton, to which the reader is referred.

The Meeting will be held in Jerusalem in the Orphanage on the Mount of Olives, which in recent years has been occupied by the government. The dates of the Meeting are March 24th to April 8th, 1928.

The delegates appointed by the different national missionary organizations are fully representative of the Christian forces in each land. To them will be added a group of specialists of high reputation to give counsel regarding the subjects on the program. These members of the Council Meeting will come from all the six continents.

The subjects to be taken up in the Jerusalem Meeting are vital issues for the Christian Missions everywhere, and all of them require for their adequate treatment the contributions of all nations. Groups in the various countries are meeting in advance to discuss these subjects, so that the members may come to Jerusalem stimulated and aided by some of the keenest thinkers in all parts of the world.

Papers are being printed in advance on the subjects which are to come under discussion, and these are available both for those who, while not themselves going to Jerusalem, are nevertheless desirous of keeping in the closest touch with the purpose of the Meeting. It is hoped that these papers will be read as widely as possible so that the discussions at Jerusalem may become speedily effective. The titles of these papers are as follows:—

I. The Christian Life and Message in Relation to Non-Christian Systems.
   1. Christianity and Islam. W. H. T. Gairdner. 25 cents or 1 s.
   2. Christianity and Hinduism. Nicol Macnicol. 25 cents or 1 s.
   3. Christianity and Confucianism. J. Leighton Stuart. 25 cents or 1 s.
   4. Christianity and Northern Buddhism. A. K. Reischauer. 25 cents or 1 s.
   5. Christianity and Buddhism. Kenneth Saunders. 25 cents or 1 s.
   6. Christianity and Secular Civilization. Rufus M. Jones. 25 cents or 1 s.
   7. Our Christian Task in a Materialistic World. Rufus M. Jones. 25 cents or 1 s.
   8. Religious Values in Confucianism: A Source Book of Facts and Opinions. D. Willard Lyon, ed. 25 cents or 1 s.

II. Religious Education. Luther A. Weigle and J. H. Oldham. 50 cents or 2 s.

III. The Relation between the Younger and the Older Churches.

1. Major Issues in the Relations of the Younger and the Older Churches. A. L. Warnshuis. 25 cents or 1 s.
2. Ideals and Policies for the Development of the Younger Churches. 50 cents or 2 s.

IV. The Christian Mission in the Light of Race Conflict.

1. Relations between the Black and White Races in America. John Hope and others. 50 cents or 2 s.
2. Relations between the Black and White Races in South Africa. J. Dexter Taylor. 25 cents or 1 s.
3. Relations between the Occidental and Oriental Peoples on the Pacific Coast of North America. Galen M. Fisher. 25 cents or 1 s.

V. Christianity and the Growth of Industrialism in Asia and Africa. William Paton. 50 cents or 2 s.

VI. The Christian Mission in Relation to Rural Problems.

1. Principles and Methods of Christian Work in Rural Areas. Kenyon L. Butterfield, William J. McKee, and Thomas Jesse Jones. 50 cents or 2 s.
2. Rural Korea: A Preliminary Survey of Economic, Social, and Religious Conditions. Edmund deSchweinitz Brunner. 50 cents or 2 s.

VII. The Future of International Missionary Coöperation. John R. Mott. 50 cents or 2 s.

VIII. The Unfinished Evangelistic Task. Charles H. Fahs. 50 cents or 2 s.

The whole series may be obtained for a subscription of $2.50 or single copies may be bought separately at the price shown above. Orders with remittances should be sent to the offices of the International Missionary Council in New York or London.

III. FINANCES

The financial reports of the International Missionary Council and of the International Review of Missions as prepared by the auditors are printed in full in the minutes of the Council and of its Committee. The budget of the Council for each of the years 1927 and 1928 is as follows:

	Expended in 1926	Budget for 1927 and for 1928
I. Administration Expenses:		
1. Salaries:		
(a) Secretaries and Assistants	$9,480.00	$9,797.00
(b) Stenographers	2,905.00	3,395.00
(c) Share of Business Office	740.00	751.75
2. Rent, Rates, Cleaning, Lighting and Heating	3,765.00	3,952.75
3. Stationery, Postage, Telephone, etc	1,376	1,697.50
II. Travelling Expenses:		
(a) Secretaries' Travel	2,145.00	2,425.00
(b) Committee Meeting	4.060.00	727.50

International Missionary Council

III. Expenses of Chairman's Office in New York	1,455.00	1,455.00
IV. Printing:		
Minutes and Sundries	105.00	291.00
Quarterly Notes	262.00	242.50
V. International Review of Missions (Subsidy)	558.00	1,697.50
Research Work	1.520.00	.....
VI. Contingencies	.....	727.50
VII. Conference on Work Among Jews	972.00	.....
	$29,343.00	$27,160.00

The Oxford Meeting of the Council in 1923 adopted the following recommendations regarding the contribution of each national missionary organization to the budget of the Council:

(1) It is recommended that the basis on which these national missionary organizations shall be invited to make contributions to the budget shall be the average (as shown in the last three published accounts) of the income received at home for foreign missions, expended during each year as covered by the budget or supplementary budgets, exclusive of sums spent on work among peoples professing the Christian religion, and exclusive of abnormal expenditure on property.

(2) That the proportion in which national missionary organizations in the sending countries shall be invited to contribute to the budget of the International Missionary Council correspond generally to the aggregate income for foreign missions, as defined above in Section (1), received at home by the missionary societies cooperating in the national missionary organizations.

(3) That the several national organizations in the sending countries be invited to contribute such a proportionate fraction of the average income as ascertained above as may be required to meet each year's budget.

In accordance with these recommendations, the officers of the Council have invited the national organizations each year to inform them regarding the total aggregate income of the missionary societies cooperating in their work. These statistics as collated in March 1927, were as follows:

	1923	1924	1925	*Average*	*Rate of Exchange 31st Dec. 1926*	*Average aggregate income reduced to Sterling*
Australia..... £	270,829	277,144	332,886	293,619	.....	293,619
Belgium..... Fr.	59,000	83,342	90,135	77,492	34.90	444
Denmark..... Kr.	2,523,508	2,477,279	2,521,000	2,507,262	18.20	137,762
Finland (3 societies) ....M	4,746,488	5,046,714	4,990,038	4,927,746	193.	25,532
France .....Fr.	1,797,000	1,660,500	2,799,000	2,085,500	122.50	17,024
Germany .....M	**	3,023,804	3,799,158	3,411,481	20.40	167,229
Great Britain ..... £	2,370,845	2,421,489	2,180,541	2,324,292	.....	2,324,292
Netherlands .....Fl.	1,148,789	1,142,361	1,327,961	1,206,370	12.13	99,453
New Zealand ..... £	86,521	90,172	97,118	91,270	.....	91,270
U S. A. and Canada $	38,865,932	39,000,000*	38,927,339	38,931,090	4.85	8,027,028

Norway .....Kr.	3,890,976	4,367,995	4,102,556	4,120,509	19.20	214,610
Sweden .....Kr.	3,907,684	3,824,770	3,863,943	3,865,466	18.15	212,973
Switzerland .....Fr.	1,466,300	1,477,450	1,499,335	1,481,028	25.10	59,005
South Africa ..... £	.....	.....	100,000	.....	.....	———
						£11,670,241

*Estimated.

**It was impossible in 1923 to express the aggregate income of German societies in terms of foreign currency.

The statistics for the period 1924-1926 have not yet been fully compiled and it is therefore impossible at this time to state the exact figure which would represent the proportionate share of the Foreign Missions Conference of North America in the budget given above. But on the basis of the statistics for the period of 1923-1925, it would appear to be approximately $18,900.00.

OFFICES

The Council maintains offices in Edinburgh House, 2 Eaton Gate, London, S.W. 1, which Mr. J. H. Oldham and the Rev. William Paton use as their headquarters, and in New York City, where the Chairman, Dr. John R. Mott, has headquarters at 347 Madison Avenue, and Mr. A. L. Warnshuis at 419 Fourth Avenue.

(*Signed*) John R. Mott,
Chairman,

A. L. Warnshuis,
Secretary.

New York City
Jan. 5, 1928.

YOUNG PEOPLE AND MISSIONS

Joint Meeting of the Foreign Missions Conference with the Federation of Woman's Boards of Foreign Missions

Sunday Afternoon, January 8

On Sunday afternoon, January 8th, a meeting on Young People and Missions was held in the Vernon Room of Haddon Hall under the joint auspices of the Federation of Woman's Boards of Foreign Missions and the Foreign Missions Conference of North America. Weyman C. Huckabee, Field Secretary of the Student Volunteer Movement, presided. Student observations of Christian Missions were presented by Miss Grace Goodman, of Vassar College, and Mr. Joyce Edwards, a graduate student from India now in Columbia University. Howard Kester of the Fellowship of Youth for Peace spoke on Racial Brotherhood on the College Campus. Brief reports of the Student Volunteer Convention in Detroit were made by Loy Long and Miss Doris Smith. The closing address was devoted to the consideration of the relation of the Holy Spirit to young people and the foreign mission movement today. This was given by Milton Stauffer, for five years Educational Secretary of the Student Volunteer Movement.

BACKGROUNDS OF THOUGHT IN OUR CHURCHES AFFECTING THE PRESENTATION OF FOREIGN MISSIONS

Tuesday Afternoon, January 10

Joint Meeting of the Foreign Missions Conference with the Federation of Woman's Boards of Foreign Missions

Presiding Officers: Mrs. W. E. Geil and Dr. William P. Schell

BACKGROUND OF SCIENTIFIC AND PSYCHOLOGICAL THOUGHT

Dr. Edmond Chaffee

Dr. Chaffee said in part:

The Christian missionary movement is not primarily a philanthropic or humanitarian movement. It is a religious movement. It exists to make known a gospel. Whatever strengthens faith in that gospel will strengthen the desire to carry it to others. Whatever weakens that faith will retard the propagation of it. The Christian missionary movement in the last analysis depends upon the faith of the men and women of the Church in the validity and the importance of the Christian religion. Now, there have been, in the last few decades, and particularly in the last, three forces at work, which

have tended to make the average Christian less sure of his Christianity. Let me briefly point them out.

Physical science or rather modern science, as it is called, completely dominates our life and thought. When we consider the victories it has won, it is not surprising. They are victories which can be seen and whose practical importance is apparent. Automobiles, aeroplanes, radio, moving pictures, electric lights, vacuum cleaners, the eradication of great diseases, such as yellow fever, the prediction of eclipses and dozens of other mighty achievements. When we consider these things, the reason for the enormous prestige of Science is manifest. We all feel that at last a way has been found to control the world; here is a road to truth, practical truth, upon which we can draw cash at once. Modern science has become our God. We worship at its shrine. Its oracles are absolute and final. What science says can make or break. It stands, like Nebuchadnezzar, supreme over all peoples, nations and languages. It stands like that ancient despot, of whom it is written that "whom he would, he slew, and whom he would, he kept alive, and whom he would he set up, and whom he would, he put down."

And science has tended to put down religion. It has seemed to push God far, far into the background. It pictures a universe of blind mechanism, of unfailing, relentless law. It tolerates no interfering God. It makes the idea of the Father-God of the Jewish Christian tradition seem childish and immature. It tends to view man, too, as a mechanism. In the theory of behaviorism, it goes the limit and boldly says that man is merely a machine, which can be completely controlled when once you understand the mechanism. Human responsibility thus becomes a mere illusion. It views man as simply one out of hundreds of thousands of life forms, arising as they have arisen and destined to die as they die. To use the language of Ecclesiastes, science seems to teach that "a man hath no preeminence above a beast." Moreover, from the scientific standpoint, the teaching that man is of any special concern to the universe or any power that may be guiding us, is nonsense. The astronomers have swept the heavens with their telescopes and they have found that our earth is but a third rate satellite, revolving around an insignificant star in a universe so vast that it would take light, traveling at the inconceivable rate of 186,000 miles per second, some 50,000 years to cross our little corner of it.

Of course, the good men and women in our churches have not gone into these matters with any thoroughness. They simply have the suspicion that mighty science has declared the great assertions of religion to be false. They suspect that science teaches that there is no personal God. It also has, they fear, destroyed all hope of any future life. It has revealed man as a product of an evolutionary process, mechanically determined in its working, so that man, the

product, is also a machine without real freedom or responsibility. It has made prayer presumptuous and silly. Of course, science has not really proved these negations, but multitudes believe it has. They are haunted and harassed by the suspicion that science has destroyed the foundations of religious belief. Will Durant, in his book, "Transition," gives voice to this thought; the loss of religious faith which science has brought:

> "I knelt by the bed and began to pray. Dimly, I saw my faith slipping from me, saw myself standing as if naked on some lonely shore, with the darkness falling down around me. Even more dimly, I saw my whole generation, thousands and millions of youths, passing through the same ordeal and as unwilling as myself. I did not want to abandon my Church; I loved the fair creed that had given me the story of Jesus and the gentle face of the Virgin."

Plenty of other illustrations may be given, but your own experience will give enough. There is today a widespread conviction that science has rendered a verdict which is against religious faith. This with the unrivalled prestige of science is a staggering blow. Unquestionably, it will be an obstacle in interesting men and women in carrying the Christian gospel to others. They are not sure enough of the validity of it themselves.

Again, there has been another development which, while it is due to Science, is worthy of being specifically considered. I refer to the scientific study of the Scriptures, which has occupied many of the best minds in the world of scholarship during the past few decades. The results of this painstaking research are becoming the possession of the rank and file in our churches. It is commonplace to say that this has changed the average man's view of the Bible. He no longer considers it without error. He no longer accepts a statement just because it is in the Bible. He knows that the Bible was not written all at one time or by any one person, that there are many problems concerning its authorship. He suspects that there is much that is purely legendary in many of the books which compose it. It is no longer possible to quote texts with the old assurance and authority. Especially when one comes to the teaching of Jesus himself, the question arises again and again—Did Jesus actually use these words, or have they been altered and changed by passing through the minds of others before they were finally set down? Did Jesus teach the second coming, or did he not? Was his non-resistance code simply a part of an interim ethic, which was never intended as a universal ethic? Did Paul modify the teaching of Jesus and give it a slant foreign to Christ himself? Did Jesus ever claim to be the Messiah? How much was early Christianity modified by the mystery religions current in Greece and Rome? These, and dozens of other perplexing questions, intrude themselves upon us just as soon as we

cease to look upon the Bible as without error and consistent with itself. This brings doubt not so much as to the validity of the teachings of Jesus as to the meaning of the Christian gospel itself. What is it? Just what is the good news which is to be preached to all nations? In a word, the application of scientific method to the field of Biblical scholarship has tended to make still further difficulties for the missionary movement. There has arisen doubt, not merely of the truth of Christianity, but of its very meaning.

The missionary enterprise faces still a third obstacle in the thought of men and women today. A great deal has been done in recent years in the field of comparative religion. Archeological research has proceeded apace. Ancient languages and texts have become better known. This has brought a finer and clearer appreciation of the truth and beauty of the non-Christian religions. It has been discovered that much of what we had supposed was purely Christian is to be found in the non-Christian faiths as well. Thus, everyday folks, not merely students in this field, are asking most seriously just what it is that is to be found in Christianity and cannot be found in the other religions as well? What is there distinctive about it? What is it that we have to carry to India or China that they do not already have? What do we have which they have not had since long before Christ? Not a few are questioning whether it is not better to leave the Indian alone with his Hinduism, or the Chinese with his Confucianism, as being better fitted to his particular genius and way of life than Christianity. Christianity for Europe and America, yes—but why not their ancient faiths for the people of other lands? The study of comparative religions has made a good many people feel that while it may be wise and helpful to go to foreign lands in the role of educator or physician, it is not wise or helpful to go in the role of evangelist. They feel that such an attitude on our part is egotistical and presumptuous.

Thus, if my analysis is at all correct, there are three great influences affecting the thought of the men and women of our churches, influences which must be taken into consideration by those who have the cause of foreign missions at heart. The first of these is physical science, which seems to teach that the world is a blind mechanism, without God or purpose. The second is the work done in the field of Biblical criticism which has modified our conception of the Bible, raising questions as to what precisely the Christian gospel is. And the third is the research of scholars in the field of comparative religions, which has revealed such an amount of good in them as to raise the questions concerning the unique value of the Christian message. How shall the missionary movement deal with this situation? That is really not my question, but I do want to offer two or three suggestions.

First of all, the remedy for science is more science. There are many indications that the mood of science is changing. In the last

ten years and more markedly in the last two or three years, the certainty of science that it could solve any and all problems has been seriously shaken. Its cocksureness has begun to disappear. At least half a dozen recent books, books by men of the keenest intellect and the soundest scholarship, are pointing out the stalemate which physical science seems to be reaching. There is Spengler's "The Decline of the West," who says "it cannot be denied, the western physics is drawing near to the limit of its possibilities." "The moment is at hand now when the possibility of a self-contained and self-consistent mechanics will have to be given up for good." He speaks of the ruthlessly cynical hypothesis of the relativity theory which strikes to the very heart of dynamics. In Spengler's view, exact science must presently fall upon its own keen sword. And there is Jan Smut's "Holism and Evolution," which points out that the old mechanical causation is inadequate to explain life, mind or even matter. He, like Spengler, fearlessly asserts the inadequacy of the ordinary scientific assumption of mechanistic materialism. Prof. Arthur S. Eddington of the University of Cambridge, in a most illuminating essay on the "Domain of Physical Science," tells of the difficulty physics is facing in dealing with what is known as quantum phenomena, that such phenomena do not fit into the old theories. Indeed, this great physicist and astronomer says frankly:

> "In considering the relations of science and religion, it is a very relevant fact that physics is now in course of abandoning all claim to a type of knowledge which it formerly asserted without hesitation."

Moreover, Prof. Ayres, in his book, "Science, the False Messiah," points out that science gives no answer to ultimate questions and that our high hopes based upon it are in this respect bound to go unfulfilled. And Prof. Alfred North Whitehead of Harvard, in his book, "Science and the Modern World," asks—"what is the sense of talking about a mechanical explanation when you do not know what you mean by mechanics?" and again he declares that "the ultimate issue of the whole story is the patent dissolution of the comfortable scheme of scientific materialism which has dominated the last three centuries. I have quoted only from books of the last two or three years and from only a few of them. Apparently, science itself is being forced to realize that it is entirely unfitted to grapple with the great ultimates which are the very warp and woof of religion. The leaders of the foreign missionary movement may well take heart. Mechanistic science is further than ever from disproving the great assertions of religion.

Again, as we think of Biblical scholarship—what we need here and what the church needs is more of it. That scholarship reveals to us a Christ who knew God and could point men to him. His law of love still stands. His cross has power. The searching criti-

cism of the scriptures has only revealed more clearly that God was in Christ reconciling the world unto himself. But these things must be said to the churches. They must be reassured.

Finally, in the field of comparative religion the gains are much greater than the losses. It is a fine and helpful thing to know of the deep religious spirit of men, men of all races and times. It is more heartening to find so much that is good and strong in these other faiths. There is just that much more upon which to build. It comes to us with a new power that the distinctive thing in Christianity is Christ. It is his personality and his power that is the heart and soul of our faith. It is this which no other religion has. It is this which seems on a sober evaluation of the situation to be more than ever worth carrying to others.

And now, although it does not come directly under the theme assigned to me, I am emboldened to point out two more obstacles to the great enterprise of missions. The first of these is just as great an obstacle in the hearts of American Christians as any I have mentioned. The second is a world obstacle which is by far the greatest foe the Christian missionary movement has to face. I can only mention them, but I fail in my duty if I do not bring them to your attention.

The first obstacle is our prosperity. The unparalleled physical comfort of the men and women in our churches is killing in them the spirit of self sacrifice. Material wealth is so much the test of success among us that possessions have become our aim. Mission boards have reported a falling-off in contributions. This is not due to poverty or to hard times. It is simply a psychological shortage. The plain truth is that the piling up of wealth, instead of making us more willing to give, has made us less willing. The worship of mammon is the great foe of missions which has to be reckoned with in this home land of America.

The second obstacle is a world obstacle and still more powerful. It is this—that there is so much difference between what the missionaries preach and what the Christian nations do. Christianity is being judged by the non-Christian world today with the background of the Great War. It is being judged with a background of battleships and imperialistic ventures. I fear it will become increasingly difficult for American missionaries to secure a hearing as long as we send our marines to Nicaragua, affront the Japanese by our discriminatory immigration laws and demand special rights in China. The Christian gospel will never win the East until it is divorced from the arrogance of race and the economic exploitation of the West. Christ will never win until his cause is completely divorced from gunboats and territorial aggression. When it is so divorced, neither an atheistic science nor the religion of mammon can stay its advance. The kingdoms of this world will become the Kingdoms of our Lord.

BACKGROUNDS OF POLITICAL AND ECONOMIC THOUGHT

By Miss Josephine Schain

Two great principles of government are challenging each other in the world today. Dictators have taken control in many places. On the other hand, the right of people to govern themselves has been given new impetus in many places since the war.

We represent the latter principle of government and the faith that is in us is being challenged from two points:

First: Have we made our faith a living thing at home?

Second: Are we willing to throw our influence to help others who are struggling for liberty?

A tremendous obligation rests upon us to make good. Not alone because of the greater happiness and good which will come to the people living within the boundaries of the United States but also because of the influence that the success of our efforts will have on democratic experiments elsewhere.

During the past two or three years I have travelled from one end of the United States to the other, discussing problems relating to the political life of our country. On one hand, I have often found people mentally pulling aside their skirts and saying that politics is too dirty to mix in. On the other hand, because I questioned certain acts of the government, I was criticized on the ground that political institutions are too sacred to be discussed and acts of officials should not be questioned.

What is politics, anyway? Is it not the working out of rules and regulations for us all to live by? Our government is making laws which affect us every day of our lives and at every turn of the road.

And where does the power lie? Is it not with you and me and groups like us all over the United States? What is there so alarming then about discussing and questioning our own acts or the acts of our political representatives? The power lies with us and the responsibility rests upon us to see that our democracy functions on a high level. The price we pay for good government is eternal vigilance.

Consider some of the outstanding problems that are challenging us today. There is the question of child labor—the disgrace that rests upon us for being satisfied to have two million children in industry in this rich country of ours. There is the question of law enforcement. I am fully conscious of what a staggering problem this is. I have recently had a little experience of my own in this field. I live in a Settlement House on the Lower East Side, one block east of the Bowery. Across the street from us has been a very disorderly "speak-easy." After eleven months of effort, I succeeded, with the help of Mrs. Benz, in getting it closed two weeks ago. Last week the same men opened another place a block above us and one of the

policemen on our street told me that they tried to get the use of the store next to the Settlement House as a speak-easy.

There is the problem of efficiency in government of having our community will carried out effectively and honestly, whether in local, state or national channels.

There is the racial problem. I remember so well the shock I received when a university professor in the Balkans, with whom I was discussing varied problems, confronted me with the question "How do you justify lynching?" I explained that I did not justify it, but he insisted that people such as I must be indifferent to it, else it would not continue to exist in the United States. Never before had I been challenged regarding my own responsibility toward our race problem and I think he is right. It exists because we have not cared sufficiently to stop it.

The whole question of race prejudice is a cankerous one. There can be no such thing as world peace as long as it continues.

And now we find ourselves projected into a new field of political effort, namely, the international field. We are living in one of the most interesting periods of all history. Little by little, human society has extended the sphere of law until now you and I find ourselves confronted with the task of taking the next step in government, namely, into the field of international order.

None of these problems, nor scores of others, can be solved unless we develop a sense of personal responsibility toward government, toward politics. We cannot pass the responsibility to some one else. It is yours and mine. The degree to which we can develop a public opinion in regard to government will be the measuring yard of success and the solution of these problems. If we care enough, we can succeed. The channels are open to us.

I have lived most of my life, since I left college, in tenement sections of some of our great American cities and I have a profound conviction that there is a greater response to good than bad in the vast majority of people.

Our problem: It is a matter largely of leadership? Where is the leadership for good government to be found? Will the church be willing to remain silent while we drift to war, while we repress others, while economic imperialism continues? I leave that question for you to think over.

If we cannot solve these problems at home, what right have we to preach to other peoples.

In the topic assigned me "Economic Thought" as well as political, is included. As a whole, I should say that the experience of the last decade, the economic has come first and the thought afterward.

I do not think this is surprising, though, when we consider what has happened to us as a nation. We found ourselves as a result of the war, suddenly hurled from a country self-contained, busily bent on developing itself, opening up new resources, reclaiming the prairies,

and building cities, to a position of world leadership. According to newspaper reports, a few weeks ago, I noticed we have the greatest per capita wealth of any nation in the history of the world.

We build great skyscrapers; we speak through the air, or we speed by train; with our twenty-five million autos we speed madly on over the countryside on great highways of engineering wonder; we wash away mountains in order to build cities; by great irrigation projects we cause the deserts to bloom; we all wear silk stockings and the gate receipts of a polo match, prize-fight, or football game would have staggered Croesus. Our commerce extends to the far seas. Our supersalesmen are out to the farthermost corners of the world selling machinery and chewing gum, unearthing mines and prospecting for oil. We pride ourselves on protecting American lives and property with our Marines. Over night we find ourselves a world empire.

There is no question but that we have conquered materially. Can we conquer spiritually?

Now we are beginning to rub our eyes and ask ourselves what it is all about. What are we going to do with our power? Are we going to continue this headlong rush to tragedy? Or are we going to take stock and see what way we can make the best use of our power, of our wealth? Are we going to less developed countries, countries just beginning to find themselves, with schools and sanitary crusades in one hand and a policy of economic imperialism in the other? Or is there a better way? (In parenthesis, I might ask, isn't it barely possible that these so-called "backward countries" may not want our civilizaton at such a price?) You are better able than I to say what chance the missionaries have in Nicaragua in competition with the Marines.

This whole question of government and this whole question of our future economic policy depends upon us individually. If we care, we can make it what we want. We cannot pass the responsibility to someone else—we must shoulder it ourselves. The government at Washington is our government. The members of Congress are our public servants. So are the men who carry on our state governments and our local affairs.

We have the channels for expression at hand. Do we care enough to pay the price that an efficient, socially organized society demands?

I stood last year on the bridge that crosses from Piva to Stamboul, that connects Asia to Europe at Constantinople. A thrill swept over me as I thought of the great events of human history that had taken place there. My mind ran back over the ages and recounted the different civilizations that had come and gone,—some taking a tremendous contribution to the advancement of mankind; others that failed when the opportunity was theirs. I thought of my own country, at the peak at this present time and I wondered what history would write of us. Especially, being a feminist, I wondered what

would be recounted of the American woman. No other women in all history have had the advantages we have. We reap today from the efforts of sacrificing women of other generations who paid a heavy price that we might have an education, a part in government and protection under the laws.

The stage is set! Are we ready to play our parts? Is there a public in America ready to pay the price? I most sincerely believe so, otherwise I would not be here today.

THE CONTRIBUTION OF MISSIONARY EDUCATION TO THE SOLUTION OF OUR PROBLEMS

By Mrs. E. H. Silverthorn

May I first attempt a brief explanation of what I mean by missionary education and its field of operation: missionary education is that phase of Christian education which has to do with developing *fruitful* missionary knowledge; right attitudes, ideals and habits toward Kingdom extension and Christian relationships; skill in Christian social living with all that implies of expression through life and service and of the Christianizing of all life contacts. It is the formation of attitudes so dominated by the will of God and the life, ideals and spirit of Jesus Christ that they may create skill in social living.

Its objective is to develop a Church that understands the world purpose of Christ, that is committed to it, and that is skilled in carrying it out. Namely, that carries to a practical outcome the ideals of brotherhood and fellowship taught by Christ. *Its field* is, therefore, the whole church, all the membership—of whatever age or group.

We must know clearly and motivatingly what we mean by missions. I am not going into the question of missionary motives, though it is of vital importance that as missions are being restated and reinterpreted today in the light of some of the facts that have just been brought out, a new emphasis be placed on the *motive*. Let us assume that by missions we mean the sharing with others our best, which is Jesus Christ and the fullness of life He came to reveal. Then the aim of missionary education is to strengthen and make effective and wholesome this desire to share this best with all men. This involves growth of our Christian fellowship in knowledge, sympathy and action; the formation and constant enlargement of effective convictions. An important element is actual fellowship with others.

In missionary education the depersonalizing tendencies are greatly to be feared; the over-emphasis of money raising; merely facts learned; statistics compiled—so many classes held, members enrolled, credits given. Where distance prevents personal contacts we must develop imagination and feed it richly.

I shall but touch upon missionary education for children and adolescent youth. This is a field rich in possibilities as yet but little cultivated from a real educative angle. Our hope for these groups is that missionary education may be integrated into the church school curriculum as well as in age-group programs, so that missions will be regarded no longer as an extra, something special, something added, but a natural, normal part of Christian education. In the few moments allotted to me I should like to confine our thinking to missionary education for adults and older young people.

Adult education is a movement which is rapidly coming to the fore in American life and there is increasing confidence in the theory that adults are educable. Ministers and laymen alike have pretty well accepted the theory that the Sunday school is primarily for children and that the education of children is their essential task. Why waste time on the "moss-back adult," who will never change his mind, when you have the plastic child at your feet waiting to be molded into the person you desire? Educators in public schools have corroborated this. Very little confidence, therefore, has been put in the education of the adult!

A rather marked pessimism has prevailed among clergymen as well as among educators regarding the educability of the adult. But the adult education movement is demonstrating to the Church that the adult can be educated and that his education is even more vital and pressing than that of the child. The acceptance of this idea by the Church would call for a complete metamorphosis in method, curriculum, objective.

The child, in other days, has been the danger point for the complacent advocates of the status quo, but today it is the adult. The child always was a young questioner, doubter, rebeller, and had to be so directed, so "confined," that he would gradually accept. If he were dangerous in childhood, he became all the more so during the turbulent adolescent days, unless he had been properly educated, fitted into the scheme of things. Dr. Artman* says, "The child's elders always had in the past a ready answer for his queries regarding good and bad. Significantly, these well-defined codes, ideas, standards have, many of them, been brushed aside almost overnight, and the poor adult is in the midst of social chaos. He, the adult, is the dangerous individual, the one who is running wild."

Many adult church members or occasional attendants of church who are affected by modern scientific theories and are shorn of the power of custom and tradition are more dangerous than youth, since they have probably never had any education in discrimination, and since they have had a wider experience in life and are actually at the throttle of the social order. It is the adult, uneducated as to our present social and industrial unrest, their causes and their Christian

*Prof. Artman, General Secretary of The Religious Education Association.

implications, who is crying out to the ministry to return to their pulpits and keep hands off of business, industry, politics and social evils, and leave things as they are. It is youth that is holding peace conferences, conferences on the new social order, and demanding that the principles of Jesus be given a trial in all of life.

Dr. Artman says further: "The present ineffective efforts of the Church, in the light of its overwhelming challenges and opportunities, are largely due to the fact that the Church is throttled by adults who have never been educated."

Certainly church boards are generally dominated by adult notions based on custom and tradition rather than upon crucial community and world needs about which these adults know little, for their education on this subject of missionary education has certainly been neglected. Many adults have never had such leadership from their ministers. Most seminaries until comparatively recently have never taken Christian education, missionary education or adult education seriously. At best they have done little more than to prepare ministers to be preachers, or directors of Sunday schools.

I am then making a plea for the need of study of the place and possibilities of adult education in the field of missions. The need of it, if the adult and the Church are to function adequately in the realm of the Church's missionary program and community responsibility. This does not discount the spiritual motives. They ever come first. But I contend that properly conducted missionary education is one of the greatest spiritual stimulants.

I suggest as the first solution missionary education brings to our problems is that missionary education presents the possibility of educating the adult of the Church on the great program of the Church, the history of the missionary movement, the contribution of Christianity to the world, the changing conditions in the Orient and the adjustments needed, method and policy; the reactions of the non-Christian to the industrial, racial and international attitudes and practices of the Western Christian; the power to see and criticize ourselves in the new light that is being thrown on the task of the Church in the world today and how she is carrying it out. Missionary education has within it the possibilities of informing, awakening arousing and putting to work the adult church member—first to correct his own un-Christian attitudes and actions, and then to develop him into a protagonist for missions instead of an antagonist against missions; developing in him the thing we called, "Skill in Christian social living."

Second, this implies new missionary educational methods in the light of the new interpretation of education which suggests new curricula, technique and objectives. These are just beginning to be considered in missionary education. Shall we not in the year to come concentrate on these needs and develop methods to meet them?

Third, as a correlative, however, of these new interpretations of education, we realize that all agitation for changes are futile unless we produce a new type of teacher. The outlook of the teacher in the church school or the mission study class, his use of materials and his methods will tend either to set the pupils intellectually free or to make them parrots. Teachers of the new type are scarce. This is one of the chief handicaps in the adult education movement. It is likewise true in the field of religious education and missionary education. The very set-up of the program, the required texts, required number of hours, a certain formal factual acquaintance required of the Bible or of a mission study text suppresses the free spirit and kills whatever promise there may have been in teachers as democratic participators in a happy group life. Instead of being taught to work directly on the ideal of changing attitudes in the crusade for righteous living and sharing, the teacher spends most of his energy on transferring materials from himself to his pupils. The new type of teacher must use more material than ever before, but he must have a new comprehension of materials as a means to an end, not as an end in itself.

This suggests our fourth point, namely, a more careful study of missionary education materials that they may meet the needs of the times from the missionary angle and the needs of all groups within the Church. I am convinced, for example, that we have come to a place where more supplemental reading should be encouraged. Many will never be interested in any intensive study or discussion groups. Some are not students; others want to skim the surface, even though they may be mature and scholarly folk. Instead then of attempting to pull such groups to studying one book, they can often be interested in three or four books of a varied type. The meetings, if meetings there be, of such a reading group, will be more entertaining than educational. The cultural and entertainment purpose are often regarded as secondary when for many groups we may have to regard them as primary.

There is still need for factual material of a specialized character which calls for specialized study or reading groups. We are now striving to integrate missionary education with Christian education; but even after that integration has been successfully accomplished, there will still be a need for specialized factual material calling for specialized study groups. The integration will do much to make a part of normal Christianity the missionary message and motive, but it can not solve the continued need for purely informational material.

Again I emphasize diversified material prepared to appeal to different groups. No interpretation of missions is likely to appeal to the more progressive groups unless it include great social forces and movements. The old distinctions between what is missionary

and what is non-missionary are likely to be stumbling blocks in any modern educational process. We must consider the varied groups in the Church. The older missionary groups can still be held by a narrower interpretation of missions. Our problem is how to hold the former and win the latter.

There is a growing need to create new approaches to our understanding and study of missions, such as the project approach, which has been but little used among adults. This can be used more effectively in the realm of home than of foreign missions. But there are possibilities through personalizing the budget, service projects, projects touching race relations, industry, international relationships, which would create the incentive to research and study, such as Dr. Archer developed in the Church of the Redeemer in New Haven. So much of our missionary education has been too impersonal, too academic. It has resulted in little if any changes in ourselves, our attitudes or our activity.

In this connection Dr. Archer suggests in his introduction to the organization of the project in the New Haven Church that missionary education aims at the creation of a new missionary mind, an objective which cannot be attained by reading, nor can it be done without reading, and it cannot be accomplished in a short period of time. It is not merely a matter of mission study, though it is that, too; but something must be *done* about it, something in addition to mental exercise, prayer and self-denial. Something must be done by the local church in a thorough-going, systematic way, and then something must be done about the situations and problems that emerge as the project progresses.

The usefulness and possibilities of discussion groups and of forums have not been adequately explored or promoted for the missionary education of the adult. They have been somewhat adopted for college students. These require a special technique which missionary leaders have been as a rule, slow to acquire and as slow to utilize.

One of our young prophets says some of the finest and most truly missionary education of the next ten years is going to be done without any missionary label attached to it, since the interpretation of what constitutes missions is largely extending. If that be so, let us see to it that such missionary education is filled with the spirit of our Master.

Personally, I feel that missionary education has by no means all, but some of the answers to our problem; but the answers, at least many of them, are "not in the back of the book." They must be "originals" and those of us who are specializing in this field must be wide awake, alert, imaginative, sympathetic to changing needs, and resourceful to produce new materials, methods and technique, yet ever and always following the Master teacher, being clear as to His objectives and sensitive to His spirit and guidance.

DISCUSSION PERIOD: HOW SHALL THIS BACKGROUND INFLUENCE OUR PRESENTATION OF MISSIONS?

Speaking on this subject, *Dr. Ralph W. Sockman, Pastor of Madison Avenue Methodist Episcopal Church, New York City,* said in part:

Scientific Background of the People.—This requires of us that we re-phrase our missionary terms and bring new content into many of the old ones which still must be used, if the true character of the Foreign Missions Enterprise is to be set forth. We must do what industries are doing in greatly extending our laboratory tests of methods and changing decidedly our attitudes toward the presentation of other religions, instead of taking the balcony view which reveals only the millinery and the bald spots. We are forced to rest our judgment of other religions on the results of experience and testimony in the field of actual experience.

The Missionary Movement must have the same laboratory formula as obtains in business,—namely, "Come and See." Lectures on comparative religion are not enough; we must have intimate knowledge of the present day fruits. A true study of comparative religion will stimulate and vitalize our own. We must meet the scientific background of the present day by more science in attitudes and methods.

The Psychological Background.—There is a distinct anti-missionary spirit due to many obvious reasons. There is much generalization on insufficient data which results in the impression that Missions is an impertinent interference. We can meet this background by psycho-analysis of those who make it as Christ met the criticisms of the "woman at the well".

The Political background.—Instead of passing Japanese exclusion acts, and sending gunboats to China and marines to Nicaragua, and then expecting our missionaries to take the sting out of such acts as these, we should seek to Christianize the acts of our Congress; we must seek to give our politics a Christian appeal rather than to give our Christianity a political force.

The increase of world travel which should further Christian missions, sometimes hinders the cause. American tourists seeing a few facts out of focus make hasty generalizations on whole countries. One contact with a French shopkeeper determines some people's whole attitude on the French debt. One experience with a Chinese coolie in Shanghai colors their view of missions in China. The church must conduct a more intensive and attractive program of publicity to counteract the influence of those misinformed travelers and the clever criticism of missions which appears in our popular magazines.

Economic Background.—The rapid transfer from rural to urban life has taken our people away from the central principles of religion. The average man expects dividends from religion. He has the sales complex rather than the sowing and reaping complex. Our Christians are too impatient. What we must challenge them to do is to measure the program of Christianity abroad as we measure the Mississippi River—not by the amount of tonnage which is carried on its flood through any given year but by the manifold blessings which this stream brings to the land. The Missionary Movement in every land is a life giving river flowing from the very heart of God.

Dr. Brewer Eddy, Secretary of the American Board, speaking on the general subject, referred briefly to four responsibilities incumbent on every Board Secretary.

1. For making right decisions affecting the administration of missions.
2. In editing missionary news.
3. In selecting the missionaries who interpret Christian Movements abroad, in our American churches.
4. In acquainting themselves with the changing thought and concern of each succeeding generation in order thus to insure larger measure of success in their own presentation of the Foreign Missions cause.

Miss Gertrude Schultz of the *Presbyterian Board* reminded the Conference of groups of women in our churches each of which called for a different approach and slightly different methods in the interpretation of missions.

First—there is the group which sees no relationship whatever between such questions as race and international beliefs with the program of Christian missions. Then there is a second group interested in these larger movements but unable to see the implications of our Foreign Missions program to American life. They are sincerely interested in bettering the lot of the African and giving him a knowledge of God in Christ, but this missionary interest never suggests inconsistencies here at home and unchristian racial attitudes and discriminations.

The third group take a very broad view of the Foreign Missions enterprise and challenge the Christian church to undertake a new and more challenging program.

Miss Schultz proceeded to point out the necessity immediately of going to each of these groups with a specially prepared program of education. She appealed for a revival of the devotional and sacrificial spirit in our church members, for the sounding of a deeper, spiritual note in our presentation of missions and for an interpretation of missions which keeps abreast with changing situations and demands abroad.

In the discussions which closed the afternoon session, several members of the Conference cited definite figures to prove a rapid increase in giving to benevolences from 1915 to 1925. Since then there has been a marked decrease, not only in general benevolences but more specially in missions. In some denominations where benevolent giving has been high, the proportion granted to foreign missions has decreased, thus evidencing a growing selfishness in benevolent giving. This tendency of churches to spend an undue proportion of their wealth upon themselves seemed to have general acceptance. A corollary was the increased cost for many churches of maintaining administrative machinery and social activities. In diagnosing this situation, Dr. Sockman stated that "No mechanism of the church can be substituted for the magnetism of Jesus." The patron attitude rather than the partner attitude of America in its charitable work throughout the world was referred to and the appeal was made that Christian helpfulness must move as a tide from American shores to the rest of the world "on the level," and not as "from above."

SESSIONS OF THE FOREIGN MISSIONS CONFERENCE

Tuesday Evening, January 10th

Current Criticisms of Missions, by Dr. Charles R. Watson.

A summary of Dr. Watson's address follows:

I. *Introduction:*

1. Practically all these objections were gathered from actual conversations with business men in their offices. Effort has been made to adhere to their form of statement.

2. Those who raised these objections appeared to be men of outstanding influence in the business world and were also regarded as good Christians and churchmen.

3. The fact that some objections contradict each other is irrelevant; these various objections were not offered by the same persons.

4. The aim should not be to hold these objections in derision, however superficial or untrue they appear to you. The question is, what are we going to do about it, if such objections have a wide acceptance in America.

II. *Objections Raised:*

1. Money has been thrown away in Missions to China. Just look at the mess things are in there now.

2. I have no interest in the proselytizing features of Missions.

3. Why give races and countries that are going to compete with us the advantages of an education which is going to make cheap competition the harder for us.

4. The administration of Missions is financially loose and poorly supervised.

5. Just now when we are so unsure of a lot of our own Christian beliefs and institutions is no time to preach to others.

6. Missionary work educates people out of their environment and loads up these nations with a lot of discontented people.

7. Why waste money on people who don't want us and say so? (A woman's objection.)

8. Too much missionary work abroad is of a narrow sectarian sort, trying to promote some Church organization or Mission's prestige.

9. I don't trust our missionary leaders in this country ever since they misled us in the Inter-Church Movement.

10. Frankly, I don't believe you can ever Christianize these Moslems.

What a Business Man Has to Say About Foreign Missions.—By William Boyd, Advertising Manager, Curtis Publications, Philadelphia.

Mr. Boyd recently spent eight months visiting the mission stations of Europe and India in the interests of the Methodist Episcopal Board of Foreign Missions. In the absence of any full stenographic notes or of any outline, the following comments will serve to indicate in a general way the character and spirit of this address.

"We started out on our visit, not as globe trotters or as those who seek to measure the success of mission work by statistics, rather our main objective was to discover, if we could, to what extent societies in other lands are becoming saturated with the spirit and principles of Christ.

"Many globe trotters try to find the worst phases of the social life of the countries they visit and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results.

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any other human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business."

Said Mr. Boyd, "I know of so much waste, competition and superfluous machinery in American business, for which big leaders of American industry are directly responsible, that the last thing, as a business man myself, would be to criticize the administration of missions. I should be ashamed to criticize missions." In proof, in support of this conviction, Mr. Boyd referred to Thoburn Christian College in India. This institution enrolls over one thou-

sand students. It receives $30,000.00 from the West and over $100,000.00 from India. The cost to America per student in Thoburn Christian College in India is approximately $30.00 a year as contrasted with $600.00 per student in the University of Pennsylvania.

"We laymen should carry a larger share of the burden. The first task in increasing missionary interest in the churches is to stir the men to cooperate or compete with the women of the church in mission work. Why should there not be a men's foreign mission society in every local church as there is a branch of the Woman's Foreign Missionary Society. Their slogan might be 'As much for the world as for ourselves'. The reason for depleted treasuries is that we laymen are not under the foreign mission burden—we are not given enough to do and enough to be responsible for."

What the Church Has to Say to Business Men About Foreign Missions.—Dr. A. W. Beaven, Pastor, Lake Avenue Baptist Church, Rochester.

Dr. Beaven began his address by a courageous indictment of our present mania for criticism. We are intimidated by it and made too introspective. Instead of singing "Onward Christian Soldiers," we turn to "Lead Kindly Light". There is a place for analysis and for facing problems fearlessly and in the open. On the other hand there is an equally important place for synthesis, further we solve problems often by definitely attempting the job more vigorously than in the past. The church should go out to challenge and not to beg. The missionary enterprise has a right to command the whole loyalty and enthusiasm of the church because it stands in the very center of the Christian Enterprise. *It is the Christian Enterprise!* So long as we have God, human need and Jesus Christ as the answer to that need there will be a missionary enterprise! Having Christ, our only way of keeping him is to share him.

The Missionary Enterprise is not a propagandist movement. It is service. The Missionary Enterprise does not advertise organizations, or rituals or creeds, but life. "Come ye" is written deep into the very purpose of God. Why should we be willing to accept the blessings of Christ and his revelation of God and all that this has meant in our Christian heritage and life today and refuse to accept the responsibilities. The missionary movement is the greatest enterprise in history—greater than the crusades, greater than our effort during the war to feed starving Europeans or clothe the destitute Russians. Through the missionary movement we send our best around the world in terms of self-sacrifice and unselfish service. It is an invasion that carries with it the highest blessing possible to any race or people.

We are stewards of that missionary enterprise today. It has come down to us from the past as one of our most treasured possessions and in spite of all its weaknesses and shortcomings, it is our

privilege to conserve all that is good in it and make it what ideally it ought to be in the future. It blesses others and it blesses us and it will bless the future of mankind. How can we afford to let it languish?

The missionary enterprise is the greatest purifier we have of the home church. The church that supports missions generously and enthusiastically always finds it easier to meet its current expenses. Think of the case you can make with a layman on what he gets in return for his money when he gives it to Foreign Missions. He projects his personality into myriads of fields where the need is greatest.

Some of the criticisms of missions today are well founded. We are in a transition period. Many readjustments, changes and attitudes in administrative policy will need to be made. If the Board Secretaries lack courage, if they are content to remain in ruts, we shall lose the support of our Christian laymen. On the other hand, if all of us will be patient and fearlessly meet the problems as these emerge, with faith in each other and in the Christian Nationals, we may be sure that the future of missions will be more glorious than the past.

The present situation in China may have its liabilities but there are also assets. Transitions in responsibilities, readjustments in organizations, development in the indigenous character of Christianity are being made more easily and more rapidly in these days, just because of the present revolution and embarrassments into which we have come. The assets may prove larger than the liabilities.

The Orient has half of the population of the world; it represents raw man power unexpanded by the introduction of western machinery; its powers are latent but certain to expand. The people of western countries are bound to have some sort of relations with this great mass of Oriental people. These relations may be based upon our greed and ability to exploit. If so they will continually have to be defended by force and gunboats. Such a policy will breed ill-will and make the world an armed camp for a thousand years. On the other hand, we can adopt a policy of cooperation in our relations that depends upon justice and goodwill. This will mean mutual development and closer accord.

Anyone who looks a thousand years down the future and thinks of the price that our successors will have to pay if we follow the first trail cannot help but hope that we take the second.

The missionary enterprise, while it has not always been above criticism, is our purest and finest attempt to approach the Orient on the basis of goodwill. It represents the greatest philanthropy the world has ever known. Its mission hospitals and service stations have been pushed into the most needy areas of the world's surface. Its schools, by common consent, have been the source of untold blessing to the Orient, and its representatives have come nearer

catching the point of view of these people, understanding their difficulties, sympathetically serving them, than any large group the Occident has sent out. It has for the most part been an invasion of understanding helpfulness.

We dare not let this great enterprise lapse or languish. People are questioning whether we can afford to keep it up. The one thing that is clear is that we cannot afford to let it go. In fact, it grows clearer every day that missions is the best all-around investment we can make from every point of view. From the purely financial background this is true. The policy of greed and ill-will will bind on our shoulders burdens of armament. It will involve great masses of men thrown into non-productive, if not destructive military units. It will involve increasing fortifications and great investment in non-producing material. The policy of goodwill looks toward conserving man power and money for constructive efforts in world building. The only possible hope for the Orient is to be freed from the necessity of expending what resources it has upon military defense and aggrandizement, and our attitude will largely determine the policy that they will have to pursue. If they develop constructively their standards of living rise and even from the point of view of selling our goods this is better. Our future also is bound up with the question whether we will pour our surplus into constructive or destructive moulds.

The business men in this country who are thinking of the Orient in terms of markets and profits are apparently going to push their investments in these countries continuously, but we are already conscious of the terrible bitterness that is growing up in the hearts of Orientals because of our commercial contacts not mingled with goodwill. The bitterness, if it continues, will require a price that all of us will have to pay through years to come.

If the business man who puts his money in for profits is to go to the Orient, the other business man who puts his money in for service and goodwill cannot stay back. If, as Dean Inge says, we are exporting our western products in terms of things, we cannot hold back our western products in terms of service. If we give them everything else, why hold back the best? It is not fair to them; it does not represent us; it is unwise and unchristian. Western machinery means power. Christian idealism means control. When power and control are in balance we have safety; but, whether in the Occident or the Orient, neither can get out of balance without danger. The one thing America cannot afford to do today is to allow its greatest channel of contributing unselfish service, goodwill and fair dealing to the Orient to be clogged. It cannot allow the men who represent us there to be fewer in number or the Christian enterprise in these countries to be held back by indifference or lack of support here at home.

What an absurdity if after one hundred years of service, after building up in China $90,000,000 of missionary investments in terms of helpfulness, we were to abandon it, withdrawing our Christian representatives, forsaking the whole enterprise, while at the very same time Russia with all the questionable principles she stands for is eager to offer the Orient men, counsel, money and moral backing.

THE MISSIONARY SITUATION IN CHINA

By Dr. Henry T. Hodgkin

In attempting to give you a survey of the missionary situation in China I must preface my remarks by insisting upon the fact that generalizations are dangerous and liable to be challenged from various points of view. I see in the audience a number of people whom I should rather listen to than address, and I hope that what I say will be corrected by the experience and viewpoint of those contributing to this discussion. But at least one can try to give the situation as one sees it, realizing that nobody sees more than a part.

I think it is necessary in looking at the missionary situation for us to reach it through a consideration first of the general situation in the country as a whole, and secondly through a consideration of the condition and point of view of the church in China. In taking up these questions it is necessary for us to take a long view and to use some point for comparison with the conditions as we find them today; and in my own mind I have been using the period of five years as a convenient one for comparative thinking.

I. THE GENERAL SITUATION

Let us look then first of all at the general situation in the country, first of all emphasizing elements in which the contrast between today and five years ago is fairly easily seen and then trying to estimate which are the more temporary and which are the more permanent elements in the situation.

(1) The most obvious change in the situation is of course due to the rapid advance of the Nationalist armies under the leadership of the Kuomintang (Republican party). Five years ago the influence of the party was almost confined to the southeast corner of China, though of course there were members in other parts of the country. China as a whole was under the influence of the Tuchuns or military governors who had been contending for position and using the name of the republic without having any convictions in regard to democracy or in fact to the public good. Of course there were many elements that led to the drastic change in fortune of the Republican party which had its headquarters in Canton five years ago. I should like to emphasize what seem to me to be the three most important ones.

The first of these was the death of Dr. Sun Yat Sen. During his lifetime this great Nationalist leader had not been successful in gathering around him a group of men adequate to share with him and carry on his policies, nor in winning the enthusiastic support of the masses of the people. When he died his personality was at once made the central point in a widespread Republican propaganda, and the three principles for which he had contended were expounded in

numberless cities all over the country at memorial services. Dr. Sun's portrait is reproduced and venerated in all parts of the country. His will is read as a sacrament at gatherings of all kinds. His principles are taught in every school and regarded as inspired. In fact one may almost say that from the time of his death Dr. Sun became a far greater force in the life of the country than he ever had been even in his life, and what happened might almost be spoken of as his canonization.

The second influence which has contributed to the Nationalist advance was the opening of the doors of the Republican party to the Communists. This of course took place before Dr. Sun's death, as it was by his own deliberate decision that it was done. But its full effect was not apparent until after he was gone. It was made possible largely by the agreement of Russia to surrender her special privileges in China and the concluding of a fresh treaty between Russia and China. But the immediate object was that the Kuomintang was in danger of losing its enthusiasm and becoming a mere group of theorists who were by no means agreed among themselves. Dr. Sun saw that by letting in the Communists he would bring an element of enthusiasm, vigor and efficiency into the party, and this result was achieved. What Russia has contributed to China has not been mainly money or munitions. It has been ideas in the realm of military training, party organization, the development of laborers' and peasants' unions, and perhaps more important than all the application of the best technique to the propaganda department which has been coordinated with the military in the armies. While the coming of the Communists had of course many serious results for China, it has certainly been a very important not to say a crucial factor in the recent Nationalist advance.

The third factor is the events which took place on and after the thirtieth of May, 1925, in Shanghai. The main outlines of this matter are sufficiently in your minds, but I would just remind you that it was made the occasion for a widespread anti-foreign propaganda concentrating largely upon my own country. I have no desire to apologize for the acts of Britain or any other foreign power in China, and I am not by any means oblivious to the very real grievances from which China has suffered. Nevertheless, it is true to say that these events were emphasized far out of proportion to their real significance, and that the anti-foreign propaganda was deliberately used as a means for stimulating the Nationalist spirit. We have no cause to throw stones at China on this account when we remember that in practically every country in the world the spirit of patriotism has been developed though antagonism to some other nation or nations; and most of all when we think of our own war propaganda during the European war. Stress thrown upon the grievances which China has suffered from other nations was excessive, and was due to the value of such propaganda in increasing the national spirit.

As a result largely of these three causes, each viewed alone a misfortune but in their final result very helpful to the cause of nationalism, the movement swept forward with the rapidity and with the excesses which have frequently accompanied such national outbursts in other countries, and to the amazement of many who still thought of China in terms of her ancient civilization.

(2) Largely as a result of this movement we may say that among all classes of Chinese there is a very great deal more thinking on political questions than was the case five years ago. Then people were weary of the constant fightings and changes, in almost none of which could any big principle be discerned. Today people feel that there are principles at stake. They are intensely interested in political things. Politics is the one subject of conversation. It invariably turns up when people get together. In fact one may say that at the moment the mind of the country is somewhat obsessed with the discussion of these political and international issues. No doubt this is a real danger to the life of the church, whose members could not possibly avoid being swept into the political maelstrom. In our judgments of actions taken by Christian bodies we have need to remember to what an extent the mind of China has been drawn into the political field.

(3) It is not only politics in the ordinary sense of the term which engages the mind of China today. Economic facts and theories are also constantly under discussion. This is largely due to the challenge of Communism. A friend of mine recently was traveling in his native province of Hunan, and before the reaction against Communism had set in described to me some of the distressing results of the crude application of Communistic principles to conditions there. But he said to me this: "The result of Communism has been in one respect good, because I find the common people thinking on economic questions as they never have thought before." He found they were asking questions of the agitators which the latter were unable to answer; that the changes which had been made were causing them to think into the principles on which a stable economic order can be established. And though much of this thinking is vague and inconclusive, the interest in these questions among great masses of the people is a striking and in itself a hopeful aspect of the present situation. It involves a very definite challenge to the Christian Church and to all who think that they have any constructive principles or policy to offer which may help in the solution of China's economic problems.

(4) Throughout China there is a passion for unity which is certainly much more expressive than was the case five years ago. This passion for unity is not confined to the areas under the Nationalist government. While there are many differences of opinion in regard to the Kuomintang and in regard to the present government in Nanking, there is an ever growing unity in the thinking of China,

a unity which has doubtless been greatly fostered by the study of Dr. Sun's three principles. Young China in my opinion is not going to be satisfied with any adjustment between the rival groups. There may be such adjustments, but in my judgment, if so they will be but temporary and unsatisfactory. The demand for an expression of China's unity in her national life is practically universal, and is only thwarted by the selfishness and shortsightedness of her present leaders. This temper of the people is also profoundly significant in its influence upon the thinking of the Christian Church.

(5) I do not purpose here to deal more than very briefly with the educational situation, but we have to recognize here that the great advance in education which was one of the most marked features of China of five years ago has been temporarily halted. There has been a steady determination among Chinese educationalists to bring the whole of China's education into one system, and various suggestions for registration have as you know been put out. But it seems to me that there are two big dangers in the present moment which Chinese education is facing. The first of these is the danger from the excesses and from the somewhat destructive nature of much of the propaganda, and from the consequent disturbance of regular study. Comparatively few of the present student generation are being adequately trained in the schools which have been grievously upset in their working during the last few years. A further danger is the use of the schools for party propaganda. Such propaganda is just as much open to objection from an educational point of view as the use of school for religious proselytism; and there can be no comparison between the value in character building of sound Christian education on the one hand and the extreme type of party propaganda which is seen in many of the schools on the other hand. Both these dangers are, however, I hope due to passing conditions which will tend to be removed as the country is unified and settled.

(6) There has no doubt been a considerable element of disillusionment during the last few months in regard to the whole situation. The tremendous enthusiasm and confidence generated by the Nationalist movement to the Yangtze valley has given way under the shock produced by Communist excesses and by the discovery that within the party itself there are strains and stresses and personal differences which seriously threaten its power to interpret the idealism of young China. This disillusionment has led to a somewhat more sober estimate of the future, and I think we may say that many of the best Chinese today are settling down to the thought of a longer period during which China will struggle through to the fulfillment of her aspirations. We hear many people talk today of ten, fifteen or even twenty years as a period which will be marked by a good deal of civil strife, unsettlement and uncertainty. But this soberer view does not mean that those concerned are losing

their confidence in the ultimate success of the Nationalist movement.

(7) During the last few years the anti-foreign wave has been as we all know very pronounced, involving also a good deal of criticism of Christian missions. Even those good things which have been done for China by other countries and by their individual citizens are today subject to criticism and perhaps scarcely at all appreciated. There is a feeling that we have given our help to China on our own terms, and have not been willing to accept hers. This anti-foreign movement is I think an inevitable accompaniment of the awakening of China to the possibilities of a free development of her national life; but it is for us a trying experience. Just now China turning away with a rather excessive repugnance from Russia seems to me to be looking wistfully to England and America, feeling that sympathy, and it may be practical help, should come from some quarter, and wondering whether the Anglo-Saxon world may not after all give her a more lasting and valuable friendship than anything which in its present mood the Slav world has to offer. Much hangs on the nature of the response.

Let me summarize very briefly what I see to be the temporary and more permanent elements in this baffling situation. I think that we may regard as temporary the following things: (a) The destructive wave, with an emphasis on throwing down ancient traditions and many things that are of value, as well as others that are effete. (b) The anti-Christian movement, by which I mean the excessive and intolerant attitude which has been shown in some aspects of this movement. We must of course reckon with the fact that there is in China a philosophical criticism of Christianity, and especially among intellectuals, which may last for many a long day. But I think that the tendency to identify the whole Christian movement with militarism and imperialism and economic exploitation is passing and will rapidly pass as our acts and words make clear that the Christian criticism of these things is as forthright as that which comes from any other quarter. (d) The anti-foreign movement. This I believe will slowly subside. Other anti-foreign waves have passed and it certainly seems to me possible to bring about the subsidence of this wave, if the foreign governments will steadily pursue policies such as those which have been outlined both in Washington and London during the last year or so. I do not think the Chinese people, any more than any other, can live long on hate. (e) Communism. I think it is extremely likely that the present reaction against Communism may produce a further swinging back toward Communism. The movement may be driven underground, and may appear again. But I do not believe that the great mass of the people of China are going to go in for wild economic experiments. That Communistic thinking will have some influence on the economic

development of China may be taken for granted; but the ideas of class consciousness and class antagonism are in my view imported ideas and will not really take root permanently in the life of China. (f) The chaos in which China is today, the enormous increase of banditry, the stagnation of trade, and other disquieting symptoms are in my view also among the passing things. We need not be surprised if they last for some time. But we should not base our policies in China upon the acceptance of these conditions as permanent. We should doubtless realize that while they persist we must still go forward with our Christian service to China, in such ways as are open to us. We must not halt in our advance until these more temporary elements have entirely subsided, but we must try and maintain a true perspective and realize that a sound Christian policy in China can only be developed as we discriminate between the temporary and the permanent.

What things then are permanent in this situation? (a) The demand for political unity is apparently permanent and will not disappear until the end is achieved. (b) The economic and industrial changes will go on for many a long day, and thinking of China in regard to economic questions is something which must be reckoned with in making our policies for the future. (c) The demand for Western education will continue, not in an excessive way perhaps, but with the determination to reach a synthesis between the thought and experience in East and West. We may be sure that China will yet wish to go on learning much from Western countries. (d) The democratic wave is not going to spend itself at once. China may not be ready yet for democracy in the fullest sense—what country is? But she is not going back to monarchy. She is determined to be master in her own house. She is not prepared to accept what seem to her to be limitations on her rights as a great nation. That demand will continue until it is satisfied. (e) China needs help from the West and that need will remain for many a long day. How the help is to be given is a very difficult question. For us to press our assistance upon China will probably mean to meet with rebuffs, but, in her economic development, in various specialized lines of service, in education and in other ways, China will be glad of such help as can be given consistently with the recognition of China's own rights and under the direction in a general way of the Chinese people.

In this review I have tried to bring before you some of the elements in the general situation which it is easy to see bear directly upon our whole thought about the missionary movement. We need to watch this situation with great patience and yet with hope; to stand ready to help when China has need; to learn to see what is really happening; to feel with China in her struggles and to avoid the irritation and the cynical criticism which may easily be developed, and has been developed by a good many foreigners who have been in the situation or watched it from the outside.

II. THE CHURCH IN CHINA

When we come to consider the church in China we are bound to realize that the term is a very vague one, and if used in the sense of a fully organized and equipped institution, comparable to the churches of the West, we may almost say that the church of Christ in China does not yet exist. But there is a church in the very real sense of a great body of men and women who are members of the body of Christ; and there are already some methods in use whereby these persons can express themselves and can act together. Some people are inclined to discount the Chinese church because it has not yet acquired all the forms and activities to which we are accustomed; but it seems to me a truer understanding of the situation leads us to value very highly what has already come into existence and to take every possible means of understanding its point of view. Of course I am again very much alive to the fact that generalizations are dangerous in regard to this church whose leaders in the big centers are well trained men with a broad outlook and understanding of public affairs, while in innumerable smaller and more distant places there is a vast deal of ignorance and little understanding of problems such as we discuss here.

It seems to me necessary, however, to take the church at its highest point intellectually and spiritually, while realizing that there is this large body of relatively unformed opinion. Let me put in a few propositions what the church is *not*. It is not fully organized for carrying on all functions of the Christian church as we understand it. It is not economically independent. It is not on fire with evangelistic zeal. It is not sure of its own mind. It still needs to do more thinking in regard to the great Christian fundamentals and how to express them. It is but dimly feeling after adequate doctrines of God and Christ and the nature of the church.

But what is far more important is to consider what the church is. (1) The church of Christ in China is Chinese. This means that through the Christian leaders in their church life there is a possibility of understanding the Chinese point of view as it is impossible even for those of us who have been longest in the country to do. The Chinese people or churches may make mistakes in ways that we should be quick to see and criticize. But let us remember that we foreigners make many mistakes that they see, just because we are not Chinese, and have not the feel of the situation as a Chinese group has. This is a tremendous asset.

(2) The Chinese church has a genuine Christian experience. We may feel doubt about many of the expressions of the Christian faith which come from China, but let us be very sure of this: There are multitudes of men and women today in China who know the power of Christ in their own lives, who have found him for themselves. This itself must give us great confidence in the Chinese

church. Let me give to you a few words from a leading Chinese Christian whose writings have come under criticism because it has been said that they are not what some people regard as orthodox. Let us listen to what he has to say in a very recent statement:

> "We have been hearing, not perhaps without a measure of impatience, that we must interpret Christianity in terms of Chinese culture. There is a good deal in it; but what we really need is a thorough understanding of the teachings of Jesus, and a direct experience of Christ, through a living of His kind of life. The Christian message is clearly far above what Confucius can offer and what his followers will give. Mankind wants God. My personal opinion is that God can be found in clear expression only in the Lord incarnate, our Lord Jesus Christ. The greatest task ahead, it seems to me, is a creating of the direct experience of God through our faith in Christ. The Christian message lies clearly in the definite faith in God as Father, with whom His believing children can have personal communion through the living of a life as exemplified in Jesus, a life of moving and conquering love. It is clear that Confucius has not given us a gospel, a simple yet magnificent gospel, of the love of God the Father, who wants us all to be like Christ, and to have the most abundant life, that contains in it a wonderful peace and joy and a contact with everlasting reality."

I give this not of course as an isolated expression, but as the kind of thing I have heard again and again from Chinese Christians. Let us thank God for their genuine religious experience.

(3) The Chinese church is Nationalistic in its outlook. It would I think be fair to say that throughout the entire country Chinese Christians are in sympathy with the Nationalist movement and are eager for its complete success. They may be too nationalistic. They may be too little alive to the international conception of the Christian faith. But that is a thing which I think will right itself. Chinese Christians see in the national issues that are being raised today, and more particularly in China's relation to foreign nations, grave moral issues, and there is a very genuine feeling that on these moral issues Chinese Christians, and if necessary the church itself, should be prepared to speak with no uncertain voice.

(4) The Chinese church is beginning to awaken to its social duties. Already Chinese Christians have expressed themselves on such questions as opium, where a grave social evil must be resisted with all the power possible. Not a few have suffered for their outspokenness on this question. Again and again in retreats and small groups of Christian Chinese I have found the deepest concern in regard to family life, and a determination on the part of Chinese Christians that in the profound changes taking place in this sphere

the principles of Jesus shall be made clear, and that the church should use its influence to see that they prevail. On industrial questions there is also the beginning of a real attempt to deal with these complex matters in the spirit of Jesus. The Chinese church is groping—as we all are—but in the conference held by the National Christian Council last summer a very serious attempt was made to face up to the problems of rural life and of industry in the big cities from the standpoint of Jesus Christ.

(5) The church in China is beginning to take hold of its responsibilities. It is not yet able to take them all, but it has made very real progress, especially during the last year or two. There will be disappointments—there have been in the past—where those who are called to take responsible positions fail to realize what they are undertaking and do not meet the situation satisfactorily. But one of the greatest problems now is to see that we do not take back from the Chinese, unconsciously and perhaps unwillingly, responsibilities which they have begun to carry in these times of special stress, and which we may feel that they are not bearing quite as well as we had hoped. As a matter of fact in many cases the surprising thing is to see how finely these fresh responsibilities have been carried by Chinese Christians.

(6) The Chinese church is ready to learn. It is not feeling self-sufficient. It is not pushing aside the foreigners. Here and there manifestos have been issued which may seem to suggest that point of view, but these are the rare exceptions. Chinese Christians have repeatedly said that they still want missionaries, that they feel greatly the need of help from abroad. But we have to remember that they need that help to be given in the right way, and they are becoming more and more articulate in regard to the kind of help which they are prepared to welcome. They may not always be as ready to learn as they are today. There may be some day a much deeper spiritual revolt against ideas which have come from without; but I think if that comes it will be our fault for not taking in the right way the opportunity to help the church in China today.

(7) The Chinese church is eager for experiment. It is not prepared simply to continue along old lines because they have worked in the past. It has in it the spirit of adventure. These experiments may lead into unconventional lines and paths. They may involve what we should call tremendous mistakes; it may mean breaking away from ideas which we have cherished and tried to inculcate; but I believe most firmly that we have to trust the Spirit of Truth who I am confident is guiding that church.

(8) The church of Christ in China is seeking for a fuller expression of unity. Whether that is to come along the lines of the recently organized church of Christ in China or in other ways there is no time here to discuss, nor should I wish to prophesy on this question. But I am convinced that the sentiment toward unity which

I have already noted in the country at large is very fully shared by the church, and that anything which seems like standing in the way of it on our part would be most inadvisable in these days.

(9) The church in China is the Church of the Living God. He is looking after it, and it is not for us to rush in too eagerly, to try and prevent what seems to us to be mistaken policies or ideas. Let us give thanks rather, with all our hearts, that God has created and is using this church, expressing itself in different ways and through different organizations. Let us study with ever greater care how we may play our part truly in futhering the work of God through His own childen in China.

III. THE MISSIONARY BODY

Having looked at the general situation and at the church in China I want to say a few things about the missionary body. And here perhaps even more than in the other cases I realize the very great difficulty of making generalizations. But I can give you for what it is worth my impression of the state of mind of those of us who belong to the missionary body in China.

(1) The missionary body has been badly shaken and somewhat confused. There is no doubt that many are bewildered. Perhaps we are beginning to get through this stage, but the effects of the last few years have not passed. The anti-Christian movement; the necessity for evacuation from many parts of China; the grave disappointment of many of our hopes when the Nanking incident took place; the questioning as to the future which arises through realizing the significance of the growth of the church in China—all these are factors which must be seriously weighed, and they have had in greater or less degree their effect upon missionaries all over China. I do not think it is any wonder that there has been some confusion and even some sense of discouragement.

(2) The missionary body is in deep sympathy with China in her stupendous struggle. There may be, there are, individuals who do not know how to show that sympathy. There are some who feel it much less than others. There are some who are so afraid of entering into politics that they stand aside and perhaps are misunderstood by their Chinese brethren. But broadly speaking, I have no doubt in saying that the great mass of missionaries have the deepest sympathy with China in the supreme effort she is now making to find and express her new life.

(3) The missionary body believes that China will come out triumphant through this period of unsettlement. Here and there you may find individual missionaries who look cynically and doubtfully on the whole situation, but I am confident that the vast majority look forward with real expectation to the triumph of the principles of freedom and righteousness in China. We believe that the Chinese

people will not be swept away by wild extremes. We believe that in time they will find a leadership worthy to carry the movement forward to success. This optimism seems to me to be based upon our knowledge of the people with whom we have lived and upon our deep conviction that God is moving in this great land today.

(4) Missionaries generally where they have been compelled to leave their work are eager to be back, but many are uncertain as to the wisdom of returning. A few missionaries have felt that the time has come for them to give up their work, but in the main they desire once more to be on the spot, facing difficulty and the opportunities of this day with their Chinese friends. They question in many cases the wisdom of going back too soon. Where Chinese have stepped into new positions missionaries are anxious that they should work there long enough to carry on even when their missionary friends come back, and might naturally be expected to slip into the old relationships. Something has happened through this difficult time. A stage has in many cases been passed which might otherwise have been delayed for many years, and we are eager to guide our actions in such a way that we shall not lose the gains and slip back, almost unconsciously, to the past position.

(5) The missionaries are delighted to see the Chinese Christians taking this larger responsibility. For some missionaries this means retirement; for some stepping down from important positions into secondary ones. In not a few cases it means facing life afresh at a time when this involves real hardship; and I know some who have found the difficulty of making the adjustment very, very great. But even while suffering themselves it seems to me that most missionaries have with great gladness accepted the idea that these larger responsibilities can now be taken by their Chinese brethren.

(6) Missionaries are also convinced that there is still a great need for missionary service in China. Here and there individuals may have to step out, but there lies before us a vast land to be possessed. Some may be uncertain today as to their message or as to the methods which they should use. There is a good deal of questioning on somewhat fundamental lines. I believe that broadly speaking the missionary body is convinced that China still needs what the churches in the West have to give if we will but give it in the right way.

(7) I find further that among many missionaries there is a great desire to get down to the deeper things. This period of concentration upon political and economic questions has been trying to not a few. While ready to do all we can to interpret the meaning of Jesus in the larger life of mankind, there are many who feel that there is a danger of slipping away from the central spiritual emphasis which we need in our own life and in our own work. I have had peculiar opportunities of observing this during the last few months and have received scores of letters from missionaries emphasizing

this yearning for a richer spiritual life and a stonger emphasis in the future on our distinctly religious message.

(8) The missionary body is increasingly ready to take risks. In regard to our attitude toward military protection and the "unequal treaties" there are of course still many differences of opinion; but I have seen a great change during the last few years, and it seems to me that many missionaries have come to realize that the only way in which we can carry the Gospel of our Lord Jesus Christ to China with any satisfaction to ourselves, or with any confidence of commending it to the people, is through giving up all such privileges and rights and taking our stand in these difficult days along with our Chinese brethren. Many I am sure are yearning for some escape from the relationship which they have been compelled to take to the military expression of the national life.

IV. OUTSTANDING PROBLEMS

In the light of this review what have we to say about the problems confronting us today? Pardon me if shortness of time makes me more dogmatic than I wish to be.

(1) Let us consider first those that bring up our relationship to our governments. (a) What ought we to do, if anything, about the "unequal treaties"? It seems very clear to me that there is a difference between the position of the missionary and that of the business man. We may at once admit that the problem of the immediate revision of treaties is very difficult. Missionaries and missionary boards have expressed themselves as eager to see those treaties revised and new ones brought up on a basis of equality and reciprocity. The processes for carrying this into effect are necessarily tedious; but the missionary position surely must be this, that the sooner we can be rid of this incubus the better; that the Gospel which we came to preach is hindered by our claiming even the rights which we may fairly claim. I hope that some way may be found whereby missionaries can be recognized by governments as standing in a different position to business men, not because they claim more rights but because they claim less.

(b) What ought we to do about consular advice? It is clear that the consuls are not in position to give definite instructions to missionaries. No doubt it is right where possible to follow advice. But I for myself am very glad indeed that a number of missionaries have not followed consular advice during the last year or two. I do not think that we ought for one moment to contrast the missionaries who have stayed at their stations with those who have gone away. A multitude of considerations have come in, and neither those who stayed or those who have gone away are desirous that such contrasts should be made. I believe it was best that most should come away.

I also believe that great service has been rendered through some staying, for it has shown clearly to the Chinese that the missionary movement is not simply a part of the political expression of the various nations. We must remember that we have had to take these decisions at a time when the church has been under the fiercest criticism because of its supposed subservience to governments which are being criticised. I am therefore very glad that it has been shown clearly that in the last resort we owe our allegiance to a higher power than an earthly one.

(c) What are we to do about indemnities? Here again I must be dogmatic and simply give my own opinion which is this, that we ought not to file claims for indemnities either on account of loss of life or property. I do not believe that indemnities claimed by our governments on our behalf will in the end bring good results to the Kingdom of God. If an indemnity is freely offered by any Chinese body I think the question of accepting it should be considered without prejudice, and there may be cases where it should be accepted; but my own conviction is that we should not make any claim.

(2) Problems involving relationship to the Chinese church. In this connection the main point to emphasize is that we are reaching a stage in China where we must more adequately recognize the rights of the Chinese church even if it is not yet fully organized or sure of its own mind. We have got to discover ways by which the Chinese can be more effectively related to the whole missionary movement, including the use of missionaries, the training of missionaries, and even the selection and call of missionaries. I will put it to you that there is great need for our various Boards to enter into a serious consideration of this topic in order that we may find out what methods will really be most conducive toward the end we have in view, that we in foreign lands should serve this Chinese church at the points and in the way which it most desires. The process of working this out may be a long one, but the time has now come to face up to it and to bring our Chinese friends into consultation with us, so that it may be adequately carried through. Furthermore, there is need that we should appreciate more fully the nature of the demand of the Chinese Christians for clearing out of the way the differences which separate Christians in China from one another. It is nothing short of a crime that there should be acute controversy within the church in China, which has originated in other lands and been introduced from without. But apart from this acute controversy there are the barriers which separate one group of Christians from another, and the time has come when we should make absolutely clear to our Chinese friends that we hold them free to move forward toward a united church, toward fresh experiences of Christian faith, toward fresh forms and rights or toward the discarding of these as they may be led by the Spirit. I wonder whether a very clear pronouncement on the essential rights of the church in China to move in its own

way might not be desirable. While efforts are being made in various ways to discover the opinion of Chinese, let us remember that in the minds of many Chinese Christians there is a subconscious conviction that action along certain lines will dry up the sources of supply or will bring to an end the effective cooperation of Western with Eastern churches.

(3) What are the main gifts which the churches of the West have to bring to China today? This problem must of course be worked out with our Chinese friends, but perhaps you will allow me to give a few thoughts upon it.

(a) China seems to need more help than we are yet giving her in the thinking out of the meaning of the Christian faith in relation both to China's own past and to the problems of thought which are being created for the modern mind. What concerns me in thinking of the independent development of the church in China is not so much the problem of money or missionaries or effective organization; It is rather the question as to whether there are enough men and women to lead the church into a strong and dynamic expression of the Christian faith, adequate to meet the needs of today. I wish to suggest to you that the time has come when the visits of senior men and women for periods of one, two or three years to China should be taken up much more seriously and worked out definitely. Hitherto these visits have largely been haphazard. Some one has the idea that his sabbatical year might be spent in a world tour. Some group of people think that they would like to send a loved and honored friend to the Far East. In China different groups take hold of such a proposition and very often the individual is simply sent around to the same few places, spending far too little time in each, and many of the smaller but very important places are omitted altogether. It seems to me the time has come to coordinate this work and to make it a very definite part of the missionary enterprise. I should like to see congregations doing the far more difficult thing of setting aside their pastor for one or two years for work in the field instead of simply sending a young man as a missionary. I should like to see provision made for leaders of thought to spend long enough in a few university centers to dig right into the big questions of the day with the best type of Chinese. Much could be done in the English language. I believe we owe this kind of absolutely first class help to China and it seems to me that if we put 2½ or 5 per cent of the expenditures of our Boards in China aside for this purpose we should be doing a very worth while piece of service.

(b) I suggest that the times we are facing in China call for the very best thing that we can bring and the honest facing of facts. It seems to me one of China's greatest difficulties today is unwillingness to look quite squarely at all the facts in the situation. Our missionary schools and colleges can do no greater thing than to

turn out men and women who have a tremendous respect for facts and are determined to know the truth. In selecting candidates for the mission field we need to have men and women who know at least one subject so well that they know what it means to be absolutely master of it, rather than having a slight knowledge of many things. Through such men and women the Christian church at home should be able greatly to serve the whole cause of Christ in China.

(c) I would further suggest that in regard to the economic problems which China is facing today the churches at home ought to be able to make a big contribution. We have at least had the experience of passing through our own industrial revolution. We are beginning to think our way into new alignments in the world of capital and labor. A number of people in our churches are facing fearlessly the implications of the Christian faith in relation to industry. We need to help Chinese Christians to realize that a mere redistribution of wealth is not a sufficient solution of their problem, and that they need to stimulate larger productivity along right lines. We need to bring continuous constructive criticisms to bear upon some of the wild theories that exist in China today. In this connection I think the churches of the West ought to be able to make a big contribution.

(d) And finally, we need to help the church in China to a new evangelism. This is perhaps our very greatest need. Some of the older methods are no longer proving successful. Some of the older emphases must be forsaken, but what of the new? How are we to make the message of the living Christ powerful for individuals and for the whole of this great people? Surely here we need to sit down with our Chinese brethren and face the demands of a new age, to go out with them, to experiment, and to serve in the spirit of Christ.

Coming through Japan I found that the Japanese people are beginning to feel the emptiness of a material civilization; that many thoughtful men and women are seeking a spiritual basis for their new national life. The question is whether the Christian church in Japan will be able to meet this new and amazingly hopeful demand. It looks as if many of the churches were unfit to do so. What about the church in China? Is it not certain that sooner or later the emphasis on the material things, on politics and economics will pass and give place to a deeper expression of the national aspirations and longing to find some spiritual basis for their new life? When such a time comes we need to be ready to give the Gospel, not just simply by repeating the formulæ of the past, but in the most vital modern way so that Jesus Christ may be seen by the people of China to be what He is—their one hope of salvation. Above all other things I long that we of the West may be able to help China at this point.

CONFERENCE DISCUSSION

After a period of intercession led by Dr. Charles R. Erdman the Conference discussed some of the principal questions that have arisen in connection with recent developments in the missionary work of the Christian churches in China. As an aid in guiding discussion the following outline was distributed to the members of the Conference.

I. *Missionary Policies and Methods.*

How can the Christian Churches of North America best help the Christian Churches in China?

What is the help most needed and most desired by the Chinese Churches? What action can the boards in North America take to get the best thinking of responsible Chinese Christians both of the churches to which they give aid and in consultation with those of other churches?

In view of the present circumstances, including the interruption in many places of the work of foreign missionaries, is not this an opportune time for a careful study by each board of all its work in China, the policies that have been followed, the methods employed, and the various emphases on different forms of work, with the avowed purpose of using its resources of personnel and finances in such ways as promise the greatest helpfulness in establishing the Chinese Church? Some of the questions that might be asked are these. Are any forms of work comparatively unfruitful, which ought to be discontinued in order that the available resources may be used to initiate efforts along new lines that promise larger or quicker results and that more nearly harmonize with the new conception of the missionary's place in the church abroad? What proportion of the expenditures of a mission board should be used for the support of missionaries, and how much for the support of the work of the churches and missions? Under what conditions should money be given in aid of churches, schools, etc.? How may more money be provided for literature or other lines of new work?

How may the study of questions such as these and others be most effectively carried out?

II. *The Missionary.*

What qualifications of a missionary now need to be emphasized?

With reference to the return of missionaries to their former stations, what action should a board take to make sure that these missionaries are well qualified to work under the new conditions that prevail, and particularly to conserve the

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gains that have been made in the development of Chinese leadership and responsibility?

Where it is possible to do so, how may the Chinese Churches be consulted so that in an ever increasing measure the work of the missionaries may be rightly related to the churches?

What consideration should be given to the suggestion that a new type of missionary should be appointed for longer or shorter terms to supplement the existing missionary force,—such as older men and women who have gained experience in Christian service in North America? What practicable plans to provide for such missionaries can be suggested?

III. *Protection of Missionaries.*

Is it desirable that other boards should take action similar to that expressed in the following minute of the Prudential Committee of the A. B. C. F. M.?

. . . . "The Prudential Committee is disposed, in behalf of the American Board, to petition the United States Government, through the State Department, that it make it possible for the missionaries of the American Board, who desire to live outside the concessions, legations and other 'protected areas' to be given only such diplomatic protection as may be provided without the use, threat or show of military force and by such methods only as will promote good will in personal and official relations.

"The Prudential Committee submits this statement of its purpose to the China missionaries of the American Board in order to secure their full judgment before presenting this petition to the government.

"The Prudential Committee submits this statement of its purpose to the other missionary boards of our country having work in China, through the Foreign Missions Conference, in the hope that these Boards will join in this petition.

"The Committee would express its earnest sympathy with the hopes of the establishment of a stable and just government in China, and, acting for the American Board, will continue to seek, through the State Department, such speedy revision of the existing treaties with China as shall contribute to better relations between the two nations."

IV. *Revision of Treaties.*

Is it desirable that the Conference should take action and that it recommend that the boards concerned should also act to petition the government of the United States and of Canada to take such steps as will assure the Chinese authorities of

their desire to begin negotiations at the earliest practicable moment for the revision of the existing treaties with China?

(See Pp. 10-14 for resolutions on China Commission, Revision of Treaties, and Protection of Missionaries as submitted by the Business Committee and adopted by the Conference.)

At the close of the discussion, Dr. A. L. Warnshuis made the following announcement:

"It is quite possible that active negotiations for the revision of treaties between the United States and China will be under way in Washington within the next three months. In fact, I am informed that at least three leading Chinese have been named by a Chinese government to take part in the negotiations."

This announcement, regarded by missionary leaders of all denominations as the most important that has been made on the question of the relationship of China to the United States Government, was greeted with applause by those present, many of them missionaries from China and all of them associated with mission boards having interests in China. The matter of the revision of the so-called unequal treaties made after the Boxer rebellion between China and some of the leading world powers has been one of the causes of the present anti-foreign attitude of the Chinese Nationalists and has been a cause of much hampering of the work of Christian missionaries representing those powers and protected by those treaties.

It was further pointed out by Dr. Warnshuis that although there is a question as to what constitutes the "government of China" since there are three or four contending groups, he hoped the appointment of revision commissions by the present governments in Peking and Nanking would be satisfactory to the American government. It is these two groups, he said, that are now naming the commissioners.

THE DETROIT STUDENT VOLUNTEER MOVEMENT CONVENTION

By Jesse R. Wilson, General Secretary

The Detroit Student Volunteer Convention was the tenth in a series of great student missionary gatherings held every four years, that is, for every college generation, beginning with the Cleveland Convention in 1891. There came together at Detroit during the Christmas holidays representatives of some 630 American and Canadian institutions of higher learning. The total, strictly collegiate delegation, numbered approximately 2800 and the total registration including furloughed missionaries, board secretaries, laymen, and others reached approximately 3500. In this number were student and other representatives of about 30 different races or national groupings.

Detroit afforded excellent facilities for the holding of such a convention because of its fine hotels in close proximity to the wonderful Masonic Temple which not only provided a beautiful and commodious auditorium but smaller rooms, dining facilities, and other space and equipment necessary for almost all of our needs.

The Committees charged with responsibility for the convention had certain well-defined objectives or guiding principles constantly before them. Among these were the following:

a. A determination to make the Convention a distinctively Christian missionary gathering. We let it be known that no topic would be barred from our program or colloquia provided it touched definitely upon the missionary enterprise of the churches.

b. A determination to make Detroit an educational convention. We faced the fact that the greatest need of students in relation to the missionary movement is a need for facts, for information. It was our purpose to set forth as much information as was possible in the five days we were together and to do this along such lines and in such a manner as would rightly deserve to be called a real educational process.

c. A determination to make the Convention honest—honest with the honesty of Him who said, "I am the Truth". No one was brought to the Convention under false pretenses. Everyone was told that it would be a clear-cut Christian missionary assembly. Second, it was honest in point of our willingness to face up to all points of weakness as well as of strength in the missionary movement. And, third, it was honest in an unchanging purpose on our part to exemplify our Christian spirit in the entertainment of all our delegates, irrespective of race. At our request, the Detroit Hotel Association agreed to provide rooms and meals, not only for our Indian, Chinese, and other foreign delegates, but also for our own southern Negro students and leaders.

d. A determination to make the Convention sane—with the sanity of Him Who said, "I am the Way," and Who so effectively showed us the sane way of living and doing things. We made no provision whatever for people to volunteer during the days of the convention. The business committee, made up largely of students, decided that no paper resolutions should be passed on to Congress or other such bodies. Neither was there any call for expressions of student opinion on popular issues by any system of voting. And further there was no artificial working up of emotion or enthusiasm, but rather a guarding against the arousing of superficial feeling. The satisfying thing about the convention in this respect was that in spite of precautions lest the situation get out of hand and manifest itself in mere effervescence, currents of enthusiasm and emotion did run deep and strong through all sessions of the Convention.

e. A determination to make the Convention vital with the vitality and reality of Him who said, "I am the Life." Jesus Christ was placed and kept at the very heart of the Convention program. Our theme was "Making Jesus Christ Known the World Around the Joint Responsibility of His Disciples Everywhere." We dealt with such topics as "How I Seek to Make Jesus Known in My Own Missionary Life and Work," "Jesus Christ and Transformed Lives," and "Jesus Christ and International and Interracial Cooperation for a Better World." No one who was there can doubt that Christ also was there in reality and power.

Impressions of the Convention from delegates are coming in from many quarters. Dr. Harlan P. Beach writes: "The farther away from Detroit I get the more my gratitude for being present increases. It was my ninth Convention, and it was far and away the best one, despite the fact that it varied so much from the old-time gathering." Another writes: "Did not get to speak to you personally, but send you this word of congratulation upon the Movement's executing what I believe to be the most epoch-making convention in its history. I have helped on the program and in the execution of three previous conventions—Des Moines, Indianapolis, Milwaukee. In none of these have I seen a more tolerant, fair-minded and Christ-like spirit and attitude than I have seen in this one—Detroit. If we could only have more faith, Christian brotherhood would come faster and in terms far beyond our own sickly imagination." A leader of a big delegation from an eastern school writes: "Our delegation speaks in superlatives. . . . Prayer has taken on a new meaning to many of us." A medical student from a big medical center writes: "I wish to use this means of expressing our appreciation for all the efforts that were used to make Detroit a success. I was extremely critical of the whole thing at first. I now feel that more was accomplished in that short time than I have ever seen accomplished. To me it is the highest landmark in my life. I regret that I cannot share it with my friends as completely as I desire. The one thing that I can and will do is to live it to the best of my ability." And still another writes at length as follows:

"Some conventions leave one in a floating exaltation which eventually floats on off of its own accord. Others leave one with a desperate resolution, which becomes less desperate and less resolute as days pass. Thank God, Detroit possessed neither effervescence nor intensity in such unbearable degree. It was sobering, determined and humble in a very happy manner. Of course, some, such as our students here, deplore its radicalism, and others, I am sure, fume at its conservatism. Well, neither group will soon forget it."

"What I got personally from the sessions and the contacts with staff and speakers is not easy to speak of. I know now what I want

to do, and two weeks ago I did not. I also discovered that a genuine Christian experience is fundamentally the same, no matter how expressed, and that our glorious, unreasonable, triumphant faith demands my own best somewhere. I also realized that the best, most loyal, most intelligent, most loving people I know, are associated in one way or another with the foreign missionary enterprise."

We believe the Convention with reference to the whole Missionary Movement here in North America was at least the following:

1. It was a demonstration on a large scale that missions are alive, awake, on the march, and going at a good pace despite criticisms and obstacles.

2. It was a demonstration that missionaries and Christian Nationals are not working at cross purposes but have entered and are still entering into a rich fellowship of Christian cooperation and service under the leadership and inspiration of a common Saviour and Lord.

3. It was a demonstration that the Foreign Missionary movement as such is taking cognizance of the great problems of race, war and peace, industry, internationalism, etc., and counts the solution of these problems as an essential part of its missionary program and task.

4. It was a testimony to the fact that in the missionary movement the personal and the social elements in the teachings of Christ are coordinated and that both elements must continue to be emphasized if we are to have a full-rounded Christian message.

5. It was a testimony to the fact that wherever Jesus Christ has been preached and lived He has become an effective and available way to the Father. Peoples from many lands and with the background of many racial cultures testified to the fulness of life which has come to them through Him.

The Convention as such will fade. But in the minds and hearts of most of the delegates Jesus Christ, whose spirit and power made the Convention great, will increase because He was set forth from the platform and in group meetings:

a. As One who has a program for the personal and corporate needs of the whole world.

b. As One who has power commensurate with that program.

c. As One who has the right to demand our best, but who instead patiently waits until we voluntarily and joyfully give Him our best.

d. And finally as One who despite the response of any particular individual or group or age is not going to fail or be discouraged till He has set justice in the earth and the isles shall wait for His law.

JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL—MARCH 24-APRIL 8, 1928

By Dr. John R. Mott

No report of Mr. Mott's address is available. Among the subjects presented the following are of practical concern to many.

The Jerusalem Meeting of the International Missionary Council is not to be regarded as a general conference such as the World Missionary Conference in Edinburgh in 1910, but, as announced, an enlarged Meeting of the Council. Its sessions are open only to those officially appointed, according to fixed numbers or quotas, by the various national organizations which constitute the International Missionary Council, or who are otherwise in relation to it, also to the limited number of persons coöpted by the Officers' Committee of the Council for the purpose of furnishing necessary information or rendering other special services in furtherance of the objects of the Meeting.

The opening session will be held at 8 p.m., Saturday, March 24, and the closing session on the evening of Easter Sunday, April 8. All regular or plenary sessions will be held in the German Sanatorium on the Mount of Olives. This splendid building is the property of the Auguste-Viktoria Institution, which has generously placed certain rooms at the service of the International Missionary Council for the purposes of its Meeting. It is desired and expected that all regular and coöpted members be present throughout the entire fifteen days of the Meeting.

Arrangements have been made by which all members of the Meeting will live together on the Mount of Olives throughout the fifteen days of the Meeting. Special hostels or dormitories are being erected for this purpose. The members of the Meeting will have all meals in common in the dining rooms of the Sanatorium.

The subjects to be taken up in the Jerusalem Meeting are vital issues for the Christian Missions everywhere, and all of them require for their adequate treatment the contributions of all nations. Groups in the various countries are meeting in advance to discuss these subjects, so that the members may come to Jerusalem stimulated and aided by some of the keenest thinkers in all parts of the world.

Papers are being printed in advance on the subjects which are to come under discussion, and these are available both for those who, while not themselves going to Jerusalem, are nevertheless desirous of keeping in the closest touch with the purpose of the Meeting. It is hoped that these papers will be read as widely as possible so that the discussions at Jerusalem may become speedily effective.

The membership of the enlarged meeting in Jerusalem will be as follows:

United States and Canada	35	Philippines	3
Great Britain and Ireland	20	Malaya, Siam, and Indo-China	3
Australia	3	Netherland Indies	3
New Zealand	2	South Pacific Islands	1
South Africa	2	Palestine, Syria, Turkey Persia, Iraq, Arabia, and the Balkans	7
Germany	6	North Africa, Egypt, and Abyssinia	4
France	4	Tropical Africa	8
Netherlands	2	South Africa	2
Sweden	3	Madagascar	2
Switzerland	2	Latin America	5
Norway	2		
Denmark	2		
Finland	1		
Belgium	1		
Total from sending countries	85	Total from lands to which missionaries are sent	91
India, Burma, and Ceylon	20	Consultative members to be co-opted	24
China	20		
Japan	8	Total membership	200
Korea	5		

DELEGATES FOR THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

United States and Canada

1. Bishop Beauchamp
2. Dr. H. A. Bridgman
3. Mrs. Murray Brooks
4. Miss H. B. Calder
5. Mr. E. Fay Campbell
6. Rev. S. M. Cavert
7. Dr. S. J. Corey
8. Dr. W. G. Cram
9. Miss M. Crutchfield
10. Dr. R. E. Diffendorfer
11. Dr. J. Endicott
12. Dr. J. H. Franklin
13. Mrs. H. E. Goodman
14. Canon S. Gould
15. J. H. Gundy
16. Dr. John Hope
17. Dr. F. H. Knubel
18. Dr. A. D. Leavitt
19. Miss S. S. Lyon
20. Bishop F. J. McConnell
21. Mrs. T. Nicholson
22. F. W. Ramsey
23. Rev. E. W. Riggs
24. Rt. Rev. L. C. Sanford
25. Dr. Wm. P. Schell
26. Rev. H. M. Shuman
27. Mr. Harper Sibley
28. Mrs. E. H. Silverthorn
29. Dr. R. E. Speer
30. Mrs. R. E. Speer
31. Mr. Edgar J. Tarr, K.C.
32. Mr. F. P. Turner
33. Mr. J. R. Wilson
34. Miss Woodsmall
35. Dr. S. M. Zwemer

OUR CHRISTIAN TASK IN A MATERIALISTIC WORLD

By Dr. Rufus M. Jones

Wednesday Evening, January 11

Nothing short of a convincing laboratory experiment of the transforming and creative power of Christianity can fully meet the condition of the world today, either at home or abroad. There is no use in selecting a few experts in talk to stand behind pulpits at home, or to go out with the title of missionary in foreign fields to expound in fine words a theoretical gospel of revelation, or of salvation, or of ideal societies, if most of the rest of us who are called Christians live by secular standards and practice a utilitarian creed with a thin veneer of church piety laid over it to soothe our consciences. Christianity cannot conquer the present world with any line of mere talk. Whenever there is a collapse of civilization through an excessive application of the method of strike or lock-out, or through a drop down to the barbaric level of trench warfare and high explosives and poison gas, someone always reminds us that Christianity has not failed,—it only has not yet been tried!

I insist that it has been tried and that it has gloriously *worked*. The only trouble is that the area of the experiment is too narrow, too limited. Too few have seen that a Christian is "a new creature," a person living in and by a new *life-energy*, and taking Christ's way of life seriously and sincerely. The rest have comfortably assumed that it was *a religion of talk*, a right formulation in words, a happy adjustment to hard facts of the world, of economy and of business, and a far-flung hope that in some way all may be well in the conditions that will exist after death. They have assumed that the Galilean road was not built for daily travel: still less was the way of the Cross to be actually walked by the rank and file of those who compose the churches. In other words, the conviction has not filtered down into the heart of the common man who makes up the Church that Christianity is a religion of life, something we do, a daily walk, the practice of strenuous ideals, the building of a kingdom of God here among men, an experiment of faith, a conquest of the world. The new missionary and just as truly the new "gospeller" at home must become the leader of that kind of experiment. He must not only talk about living *dangerously*, he must actually live dangerously as missionaries did in the days of the apostles, and in the days when the seed of Christ was first planted in most of the foreign fields. We must for one thing, as interpreters of Christ, be forever done with gunboat Christianity, and with aeroplane-

bombing Christianity, and with poison-gas Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell-clutch of hard facts that may spell death to us as He did and *they* did in whose train we want to follow. There is no other way to build a Christ-like world,—no other way except to *be* Christlike. We must meet this secular world, its prosperity, its smugness, its hardboiled philosophy, its utilitarian aims—with a settled conviction that we are going all the way through with Christ and with a burning passion to be like Him in life and spirit—to be His men both to live and to die. Something like that must be our colors, and they must be nailed to our masthead for closer battle.

The next important thing—though a long distant next—will be our message. The petty aspects, the futile controversies, the outworn survivals, must fall into the background or into the discard altogether, and we must focus on the everlasting substance, the eternal verities by which men live. We shall, I hope, keep our denominational families, for we can live our lives best and do our work most effectively in the church-groups where our natural gifts and aptitudes are met and expanded, but we shall not, if we are wise, make these denominations sacred compartments, divisive fences, rival armies of the Lord, little aristocratic arks of salvation by which God's "peculiar people" have their eternal safety guaranteed. When we come to the eternal verities by which the deepest life of man is fed, they are few in number, and they are simple, vital truths, truths that *find* the individual at whatever level of culture he may have attained. One of the darkest notes of our time is the seeming futility of a material system. One of the severest burdens men bear today is "the heavy and the weary weight of all this unintelligible world." Life interpreted in purely secular terms looks meaningless and devoid of purpose. On just this point the gospel strikes its clearest note. It brings a vision of relief. It declares that a universe which has a Person like Christ in it cannot be through and through clanking matter. A love stronger than death triumphed in Him. Gentleness, tenderness, forgiveness, sacrifice, peace beyond understanding, and joy in the face of pain, defeat and death were controlling forces of His life. They are traits of the spirit, not masses of matter in motion. Here as nowhere else another world has broken in on this material system. Some one has come who could not possibly be a product of a universe of atoms and physical energies. I do not care for the moment whether we call Him a "mutation" or a "miracle," it is enough for me that someone came into the course of history and revealed in a personal life spiritual realities of a most extraordinary type. Eternity broke into time, infinite qualities got revealed within the bounds and limits of personality, unimaginable grace found an organ of expression in Him. He was a radiant and at the same

time an illuminating person who made God mean more than He had ever meant before, and who exhibited a new quality of life altogether. The easiest way to "explain" Him, the most obvious way to interpret Him is to think of Him as a revealing place for the eternal nature of things. When the electrical energies of the sun sweep through a balanced magnetic needle and swing it unerringly toward the pole star, we have more than a local event: we discover something absolute and universal about the nature of things. At a tiny point in space and time we know how the whole universe works in one aspect of its forces. So, too, in Christ we know something unique about the universe, something we could not know without Him. We know that at the Heart of the mighty frame of things there is Love and Peace, Tenderness and Forgiveness like that! The deepest word is not matter, it is Grace. The movement of life is not toward futility and frustration, it is toward a new creation and the making of man in the image of Christ.

As Christ shows here in our world the eternal nature and character of God, so, too, and in as unique a way, He shows the divine possibilities of man. We are confronted all the time with the blunder and sin, the chaos and confusion of human life. We are only too familiar with man the failure. Every newspaper in its headlines shouts at us with a megaphone that miserable thing that man can become, and everywhere we can see the black splotches of his spilled ink. Sometimes we can hardly stand the world as it files by us in its mad rush for stupid and sordid ends. Once more we need a vision of relief. And Christ brings it to us. We see in Him what life can become when it is interpenetrated with inspiration, consecration, enthusiasm and love. He reveals *man* as truly and completely as He reveals God. The aged Simeon was right when, as he held the little Child in his arms, he said: "In Him the thoughts of many hearts shall be revealed." He unveils our spiritual capacities to us as no one else does. He sound us to our depths. He *finds* us at deeper levels than anybody else does. He revives and renews our self-respect. He awakens our faith in ourselves and our hope for a future that was unsuspected until we met Him. He discovers a possible self hidden within us, like a new name written on a white stone, and He stimulates the conviction in us that the possible self can become the real one. "The making of man" is the very task to which He has put His hand. He comes to "fulfill," to complete, to realize the divine creative work. Other religions are not so much "false" as they are inadequate and hampered by their limits. They lack dynamic and motive power, even where they do not fail in vision and in a goal of life. Christ is infinitely rich both in sweep of goal and in the release of power for attaining it.

The old phrases have lost their magic. Words that once were vital have gone "dead" from over-use or from cheapened use. The ground has been burnt over with the blaze of excessive emotion and

sentimentalism. In zeal for ideas that were once both precious and effective there has been lack of growth and freshness in the truth. But Christ as guide, revealer, and saviour, still goes on before as of old. Research has not dimmed Him. Historical criticism has not reduced Him. Debate and discussion have not weakened His power or His attraction. We need to learn how to present Him freshly and vividly to a somewhat jaded and disillusioned world. Poise and peace, serenity and power are to be found in Him today as formerly was the case when those who were weary and heavy-laden, broken and distraught, were made every whit *whole* through faith and confidence in Him.

It is the fashion at present to underestimate the work and value of organized Christianity. Every institution which reveals defects is cried down today and belittled, even when not subjected to a "revolt"; and there is no question that the Church has its quota of "defects." But once more we need a vision of relief and clarification of perspective. With all its benighted antiquities, its stock of shop-worn and second-hand goods, and its large proportion of timorous members and leaders, the Church nevertheless is the most august and spiritually effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force. It has in every age changed water to wine, removed mountains and made the fir tree and the balsam tree grow where once thorns and briars had flourished. There are more saints in the world today than in any other century. There are more happy, fragrant Christian homes than ever before. There are more persons, too, who live and work inspired by the consciousness of the real presence of Christ in their lives. In short, the continued Life of Christ relived in and through men and women is a more impressive fact today than at any other time since Pentecost. The communion and procession of the Spirit are not words in a creed: they are demonstrated in every land and in almost every township of Christendom. If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of triumphant and radiant lives.

There has always been a tendency, a side-current, in Christian circles to postpone the Kingdom of God to some distant *crisis*. Sometimes it is the crisis of death. Sometimes it is the crisis of "a second coming" of Christ. Here again we need a vision of relief. Death, no doubt, will be an event of first importance to each one of us and it will have its own revelation to make to us. "Second comings" have been expected in every century since Christ but they have not so far occurred as expected. It is wiser meantime to focus attention upon one point which Christ made perfectly clear and which is capable of laboratory demonstration. He declared that the Kingdom of God was something that could be realized in men,—"it is in you," He said. Whatever else it may be, and it can assuredly have many meanings

and many fulfilments, it is a new spirit, a grace like Christ's, a sway of God *within us*, a second-mile adventure, an unlimited faith in love, and a practice of love all the way through to the uttermost. It is a kingdom that "comes on earth" as fast and as far as God's will is done here as it is done in heaven. It is not a dream or a mirage. It is a fact already in some lives,—in more perhaps than we suppose or have counted. It would *come* still faster and more impressively if we would take it seriously as an achievement to be ventured and realized rather than something to be postponed to some far-off divine event. It is an inherent part of that divine and startling faith which made Christ such a unique leader of men and such an amazing builder of new worlds.

Some one once asked Lincoln how long a man's legs ought to be. "They ought to be long enough," the great President replied, "to reach the ground." Our Christian religion, if it is to conquer the secular world, if it is once again to "overcome the world," must be high enough to reach up to God and come into living contact with Him, and at the same time it must have its feet on the ground. It must be at the practical task of building the city of God down here where we live.

OUR EXPERIENCE IN FELLOWSHIP WITH JESUS—CHRISTIANS FROM OTHER LANDS

Sr. Decio de Paula Machado, a banker from Brazil, who was educated in Europe, spoke first on this subject. He has developed one of the most important banking firms in Brazil. He recently became an earnest seeker after spiritual truth and is visiting the United States as a part of his journey to various countries investigating the meaning and effect of Christianity as expressed through different churches and organizations. He expects to devote his life to the advancement of the Kingdom of God.

Rev. W. Y. Chen

There is no memory sweeter than to look back over the path of one's life which he has been treading with the One who has saved him. My experience of divine companionship began with my conversion. I believe in Christ not because my parents taught me, for I was not born in a Christian family; neither was it because Christianity is a national faith, for China has not yet become a Christian country; nor was it the influence of soul-stirring sermons of some revival meetings, for my conversion came in quite a different way.

I was tutored at home by a very conservative Confucian scholar, and then I entered a Christian college in Foochow at the age of thirteen. Never before had I had any experience in school life; I was a "greenhorn" on the campus among four or five hundred students. In the old days, a Chinese mother used to give her boy a piece of blue cloth for wrapping his books when he went to school,

but it was then not in vogue among the college boys, for they would rather hold a pile of books uncovered in their arms to show how learned they were. I, however, took pride in the cloth that my mother gave me. After I wrapped my books carefully with it at the end of the class hour, I looked around and found all my classmates and the professor had gone, and I did not know to which room I should go next. I could not remember the faces of my classmates, for there were so many and they seemed all alike to me. In those days, they all had queues, except one who had short hair; so I kept my eyes on him and followed him wherever he went. He was the most popular student on the campus, president of the college Y. M. C. A. and one of the most earnest of Christians. He came to like me and asked me to room with him. I accepted his offer on the condition that he would not talk to me about religion. I defended Confucianism against Christianity. I spoke ruthlessly against God, Christ, and the church, concerning which I knew very little, but I thought I knew a great deal. In the course of one year, I proved myself to be one of the most notorious opponents of Christianity on the campus. The faculty was alarmed. Several teachers came and talked to me and they were all disappointed and said that that little boy was hopeless.

Sitting alone in my room one Sunday afternoon, I felt, in a most mysterious way, very much depressed in spirit, gloomy and restless, as if I were facing the most serious problem of life though I had no idea whatever what the problem of life was. My roommate came in and persuaded me to go out with him and several other students to a street-corner preaching service. It was understood that I was to go with the sole purpose of refreshing my mind, without the need of showing any inclination to become a Christian. My friend preached that day, and there suddenly came up a man who charged my friend with preaching a foreign religion and trying to alienate the Chinese. He also condemned him for having short hair, unlike the Chinese, who had queues. Listening to this harsh and unreasonable criticism, I could not stand still and unconsciously stepped forward and began to talk. I pointed out that Chinese did not wear queues at all; it was imposed upon us by the Manchu Tartars as a badge of humiliation when they conquered us three hundred years ago. Being convinced of this queue story, the man challenged me to tell him the benefit of Christianity to China. I then preached my first sermon, and yet I myself was not a believer in Christianity at all.

After the service was over, my teacher and my friends congratulated me upon the fine speech I had made, but I felt so ashamed of myself that I ran quickly to my room and closed the door, sitting for hours without speaking a word. I then said to myself, "What have I done today? Did I not tell a lie? Did I not preach what I myself do not believe?" For the first time in my life I was convinced of my own sin. It was not only a lie, but there appeared in my mind a

panorama of various kinds of sin I had committed. I put my hands on my face and cried. I did not go to supper, and went to bed early, but I lay awake almost the whole night. My roommate tried his best to console me but I could not find any consolation. I got up at midnight to read the Confucian classics, but in them I found no peace. They became very dry and unintelligible to me. Finally I slept for a little while, and awoke as soon as the first ray of light broke through the window pane. I saw a picture hanging on the wall above the bed of my friend; it was a picture of Christ kneeling in the garden of Gethsemane and praying for all the sinners of the world. The face of Christ was beaming in the twilight. That picture never meant so much to me as it did that morning, though it had been there for many days. The idea suddenly flashed into my mind that Jesus was beseeching God for me, one of the greatest sinners of the world. I rose up and knelt in front of my friend's bed. He was surprised when he saw me and thought I was insane. But I told him, "It is all over. I am all right now; I have found Jesus."

Six months later, one Sunday afternoon in the year 1910, I was baptized by Bishop Bashford in the Church of Heavenly Rest, to which I later returned as a pastor for three years and a half. Such is my first experience of fellowship with Christ. He first revealed to my soul the idea of sin which had hitherto been foreign to my mind, and then showed me the possibility of having a divine Saviour who would assure me of my salvation and bring to my heart poise and strength.

Since my conversion, I have had several very significant experiences which marked the turning points of my life, but which are too long to be told here. In short, the years of fellowship with Jesus have made clear to me this one great purpose, that He claims my unreserved devotion to Him and my life service in bringing His message to my fellowmen.

Constantly my American friends ask me the question, "Does a Chinese baby cry?" I know I did when I was a little baby. My mother told me that I cried so hard that she had to ask a fortune teller to tell her what was the matter with me. The Chinese fortune teller told her that the baby was destined to be a Buddhist monk; he was not crying but chanting to gods! He foretold a partial truth, for I am not a monk in the Buddhistic sense, but a monk in the Christian sense. I did not put on the yellow robe, but I have clothed myself in the divine robe of Jesus Christ. I have consecrated myself as monk to the one great Lord, the Savior of mankind.

Not more than two years after I entered the ministry, however, a great temptation came to me. My salary as a preacher was very small; I had to pay the debt contracted while I was in college. Through the influence of a relative I was offered by the Peking government a position with a salary nearly five times what I got from the church. I talked this problem over with an American missionary, a teacher and a friend of mine, whose life had already had

a great influence on me and whose advice I always take with great reverence. I reasoned with him that if the church would grant me a year's leave with the definite understanding that I would come back again, I could earn enough money in one year to pay off my debt and save something in addition. Then throughout the rest of my ministry I would not need to worry. The missionary told me, "Though you fancied that nothing could ever lure or drive you away from Jesus and that you would come back to us in one year no matter how prosperous you might become, you must remember that you are only a man. The temptation in Peking is too great." After I left his home, the last words, "remember that you are only a man," seemed to ring in my ears all time. I was relying on myself when I should be relying on God. I did not give Jesus a due place in my life. Had He not said that a man cannot serve two masters? I had to choose one of them, God or Mammon. There was no alternative. As a result I had another night of mental struggle, but I fought the battle persistently and won the victory, because Christ came unutterably near me in time of sorrow and trouble.

"A man of sorrows, of toils and tears,
An outcast man, and lonely,
But He looked on me and through endless years,
Him must I serve, Him only."

Through this experience I saw clearly the divine purpose, which gradually unfolded itself that Christ is not only my Saviour to whom I ought to show my gratitude, but also my Lord who needs my devotion and loyalty to the cause for which He died; He demands my complete surrender to Him and my willingness to exalt Him—Him alone in the eyes of others—and to win China for Him.

My first visit to America about eight years ago brought me into a closer contact with Jesus. Being far away from home and a stranger in a big country and facing all kinds of difficulties, I did not feel, however, that I was alone. It seemed to me that there was One who always followed me in every step I took. He was my unseen companion from whom I could always receive guidance and comfort. He was not only my Saviour, my Lord, but my closest Friend as well. Standing alone by the shore of a river in Boston one quiet moonlight evening, I was overwhelmed with the beauty and serenity of the night. A strange idea came to my mind, seeming to suggest that I jump into the river as if the world did not care for me. But after a moment of reflection, I seemed to hear a faint voice saying, "There is one who always cares for you." I realized then my life is not mine but His. He loves me and He also loves my life. He has kindled in my heart the compassion for others. He needs me to preach the great Gospel of love. As soon as I returned to China, I made my main theme the friendship of Jesus. He has developed in me a sense of gratitude, devotion, and loyalty, and also a compassionate love.

In the year 1923 when I was conducting an evangelistic campaign in the country near Foochow, I gave my testimony to a missionary who has been doing a wonderful work in deepening the spiritual life of Chinese preachers. The missionary pointed out to me that it is not sufficient to realize the love of Jesus and to love Him; the merchant seeking the precious pearl loved it and found it, but not until he sold everything and possessed it was he satisfied. We prayed together for hours. I was then brought face to face with Jesus as if I had been standing upon the Mount of Transfiguration. I felt the perfect union of my spirit with His. It is impossible to describe in words that moment of supreme experience. I seemed to see a new heaven and a new earth; the narrow street seemed to me to be wider, the sunlight seemed to shine brighter, and every one whom I met in the street seemed to be smiling and gleaming. I felt that Jesus was not outside of me, but right here in my heart. As Luther said, "If someone should knock at the door of my heart and ask who lives there, I should answer, it is not Luther, for he has moved out; it is Jesus who lives in there now." I feel that all my hopes, all my trust, all my thoughts, all my affections, and all my desires are bound up in Him. Through all these years of fellowship with Him, He has proved to me to be my Saviour, my Lord, my Guide, my Friend, and above all the ever-present and all sufficient Indwelling Spirit.

SECTIONAL MEETINGS ON ADMINISTRATIVE PROBLEMS

Thursday Morning, January 12

RELATION OF THE MISSION ON THE FIELD TO THE INDIGENOUS CHURCH

Dr. A. E. Armstrong, *Chairman*

The following list of questions was suggested for discussion. Only the first and third were considered at length, though the discussion covered them all more or less.

1. Is the church ready to have the mission become a part of it?
2. What are the relations between the mission and the church on the field?
3. What should be the status of the missionary in the church?
4. Is there uniformity among boards as to what *is* the indigenous church?
5. To what extent is it advisable to call in missionaries to the church?
6. What shall be our goal with large institutions as to ownership?
7. To what extent is the church winning the life or proprietorship of the Christian?
8. What is the relationship of the church in America or England to that on the field?
9. How far should the home church seek to project its policies into the church on the field?

Some felt that missionaries should become full fledged members of the native churches. Others advise native leadership entirely and suggest that missionaries go into new territory where the native church is accepted as a partner.

Regarding relationships between the church at home and the church on the field various experiments and plans were suggested. The Arcot system, South India, was explained as satisfactory, which system includes both mission and church cooperating, with the latter dominating. The mission on the field finds it a major problem to adjust itself with the growing church. All agreed to encourage the missions as rapidly as possible to devolve responsibility to the native church. Some denominations have more difficulty with home constituencies than others.

REGISTRATION OF SCHOOLS

Rev. George E. Epp, *Chairman*

The Chairman called on Dr. E. W. Wallace to present a memorandum prepared for this Conference. Before reading the following

statement Dr. Wallace said that it had been suggested by and the wording in part drawn from the unanimous findings of the Inter-Provincial Conference of the English Baptist Mission, 1927.

1. We recognize that the responsibility of providing educational facilities for the people of the country rests upon the Chinese government and that it is a right of the government to decide the conditions under which private organizations may cooperate in this undertaking.

2. Christian mission bodies do not desire to maintain an alien or rival educational system in China. Most of their schools were established before the existence of a national educational system. We fully recognize the right of the government to require all private schools and colleges to be registered with the educational authorities and to conform to government requirements for private schools. We are ready to adjust our schools to such government requirements, provided that such action does not conflict with or compromise the essential Christian character of these institutions.

3. We believe that every school should have, as its fundamental purpose, the object of developing the highest type of personality by means of true education and discipline, and that such a purpose should not be subordinated to any form of propaganda, whether religious, political or economic. Educators, however, recognize the value in any educational system of the presence of a limited number of schools which provide variation from the necessarily uniform character of the public schools, and that the value of the contribution made by such variant types of schools depends largely upon the freedom permitted them to express the ideals for the realization of which they have been established. Christian schools exist to express the Christian way of life in the education of the young, and their contribution is therefore valuable in so far as it does adequately express that way of life. In so doing, we believe they are not agents of religious propaganda in a sense contrary to sound educational principles.

4. We regard religious freedom as an inalienable right of every human being, and consider that all schools which are established by religious organizations should be permitted to offer religious instruction in addition to the minimum requirements of the government curriculum in whatever way school authorities may think most suitable and to all who are willing to attend such schools. We recognize, however, the peculiar difficulty in the present educational situation in China of harmonizing this religious freedom of the group with the religious freedom of the individual who may choose to attend a Christian school for reasons unconnected with their religious character. It may, therefore, be advisable to waive for the time being consideration of abstract rights which may prejudice students in Christian schools, the educational authorities and the public generally against the positive religious and educational values for which these schools exist.

5. We believe that the religious character of Christian schools depends in the last analysis, not upon the particular method by which religious truth is presented, but upon the personality and Christian influence of the teaching staff and of the student body. For that reason we do not believe that the present requirements of the educational authorities that religious worship and instruction should be placed upon a voluntary basis, necessarily interferes with the Christian purpose or with the religious and educational value of a Christian school.

6. We accept without reservation the principle of Chinese administration of Christian educational institutions, in particular, the organization of a Board of Managers, the majority of whom are Chinese, and the appointment of a Chinese Principal or Vice-Principal in such institutions.

7. We submit the foregoing considerations to the bodies in China who are responsible for the administration of Christian schools and colleges as an expression of our judgment and for their guidance in coming to decisions as to when and under what conditions it is possible to effect the necessary relation with the government educational system through registration. We leave this decision to those properly constituted bodies in China in full confidence that they are as deeply concerned as are the mission boards in maintaining the Christian character and educational efficiency of these institutions.

8. We would suggest that the appropriate body or bodies respectfully bring to the attention of the Chinese educational authorities this statement of principle, approved by the mission boards of America, to make clear the readiness of the Christian mission bodies to seek a place for their schools and colleges in the government educational system through registration, and to ask for the opportunity of further consideration of certain matters which are at the present time causing us some concern; such as:

1. The proposed early date by which registration must be effected in certain parts of the country, which leaves insufficient time to make in a satisfactory manner the necessary administrative adjustments.
2. The conscientious difficulty of some educators with regard to the matter of reconciling educational rights and religious freedom, as interpreted in certain recent regulations.
3. Some apprehension lest the regulations of the Nationalist Government might under certain conditions endanger the title to school property.
4. Apprehension lest the requirements for "party education" may in the hands of some local authorities force upon a school a form of political propaganda which is inconsistent with educational or religious freedom.

In discussion the two-fold need was emphasized—the need of having cooperation and approval of government and the need of holding religion as fundamental in education.

Mr. Brockman of Korea—"We should submit to the inevitable gracefully. The Chinese will permit us to continue Bible classes if we will call it Ethics."

Miss Relyea of East China found it impossible by maintaining the favor of the local government to keep on her Bible study work and avoid government registration.

Dr. Brown of the Presbyterian Board took strong issue with the position taken by Dr. Wallace. He said the paper was very diplomatic, so much so that it would be interpreted to mean almost anything. He felt that we should be clear-cut in and direct about the whole question. He felt that the missionary enterprise was not chiefly concerned with fitting into the government program of education. "Propaganda for religious purposes is what mission schools exist for." He felt that if we were not to be allowed our liberty in teaching religion the schools had better be closed.

Dr. Littell, Presbyterian pastor in a church which supports nine missionaries, stated that he thought the giving constituency should be consulted. He said the money was given to the Boards as a trust and was to be used only for the purposes for which it was given. "If the Board decides to register with the government though freedom for religious teaching is denied I know that my Session would vote at once, 'Not one cent for missions'."

"If we cannot give the witness which we would, we shall give such witness as we can. We shall not give up because of opposition." (Applause)

The chairman did not attempt to secure any vote. It was evident that there was a wide divergence of opinion and we could not then reach a compromise.

No summary of the discussion on Relation of Missionaries to Nationalism was submitted.

HOW TO MEET THE CURRENT CRITICISMS AGAINST MISSIONS

Dr. D. Brewer Eddy, *Chairman*

A preliminary statement by the chairman called attention to the fact that criticism of foreign missions has been on the increase for some time. Three sources of such criticisms were named as follows:

(1) *Magazine Criticism* in which objections to missions were presented, frequently not balanced with any answering article.

(2) Religious weeklies and monthlies.

(3) The Student generation which includes in its questioning as to the basis of foreign missions a protest against the spirit of race superiority.

(4) The most emphatic criticism of the past year seems to have been to the effect that missions are a failure in China.

The following lines of argument in meeting these criticisms were emphasized:

(1) *Give the Facts.* "The best way to kill weeds is to raise corn." If the facts concerning China for instance are given it will be seen that it is not the failure of missions in China but the success that stands out prominently. The giving of the facts should be not only in speeches, but typewritten abstracts of addresses should be prepared and given to the newspapers. The only way of getting positive knowledge of missions across in the newspapers is not to rely on reporters but to be the reporter oneself and hand in the material in such shape that the papers will use it.

Last year it was asserted by Dr. Johnson, of the Methodist Episcopal Board that the great newspapers of New York would have paid the salary and expenses of a man to go to China and interpret the events in that country from a Christian standpoint but the man could not be found available for such a position.

(2) *Use the Nationals.* It was pointed out by several speakers that there was no more effective answer to many critics than the showing of samples of what Christianity has done in various countries. Reference was made to the fact that Nationals used by various boards have been the most effective developers of missionary interest and confidence in the churches. In this connection Mr. Cogswell called attention to a series of books being published by the Missionary Education Movement, consisting of testimonials by Nationals around the world.

(3) *Knockers' Meeting.* One of the New York Presbyterian churches arranged a meeting inviting everyone to make their criticisms of missions frankly and they were given full and fair consideration. Twenty-eight criticisms were reported as having been sent in ahead. Naturally this is not a meeting to be held frequently but it is believed that real good resulted from it.

(4) *Get Down to Root Reasons for Missions.* We need to beware of omitting the deepest reasons for missions and trying to meet criticisms with superficial ones. We have a missionary God, a missionary Christ, we have our marching orders, and the spiritual basis of missions must be re-emphasized. We need men to interpret the data of missions to the world.

(5) *Adaptation to the New Day.* It should be shown that while missions are facing a new day, as must really be admitted, they are being adapted to the new day. There is a project on foot at the present time for a survey of foreign service by the Y. M. C. A. Missionary leaders themselves are the first to discover the need of readjustment. The critics are not the ones with the keenest sight and they frequently overlook the adjustments that are being undertaken to meet the conditions and to silence criticisms.

(6) *"Get to It First."* The Methodist Episcopal Church has tried to do this by getting out information as to the future of the Church in China, showing that the new situation is being realized. We must be in the lead, not simply on the defense.

(7) *Missionary Passion.* It is felt by many that the Church has not for some time as a whole had the missionary passion. We have had high pressure movements but the Church has not been thrilled by the conviction of the supreme need of the world and of the sufficiency of Christ to meet it. The development of a missionary passion and the cultivation of a profound spiritual conviction will be the best answer to criticism of missions.

SECTIONAL MEETINGS—IMPORTANT PROBLEMS ON THE FIELD

Thursday Afternoon, January 12

No summary of the discussions of the Latin America group was submitted.

JAPAN AND KOREA

DR. WILLIAM E. LAMPE, *Chairman*

It was the unanimous sense of the group that increased appreciation and emphasis should be directed towards the Japanese Empire as one of the great strategic mission fields of the world today; that still more earnest effort ought to be made to represent the Japan field as a splendid challenge to our finest type of young men and women for missionary service; and that the phenomenal growth and sound development of the Japanese church ought to afford to the whole Christian church cause for renewed courage and hope in its continued pursuit of its task of evangelization throughout the world.

The group discussed the following problems:

1. The missionary in relation to the vast unevangelized—particularly the rural—areas of Japan.

2. The practicability and advisability of merging some of the existing theological schools in Japan in the interests of greater efficiency and economy.

3. The securing and training of Japanese leaders, especially by offering to carefully selected men and women special advantages through travel and study in America.

4. The promotion of a better understanding between Japanese and Korean Christians on the one hand, and Japanese and Chinese Christians on the other hand, in order to foster a more favorable atmosphere for the growth of the church among these people.

5. The bearing that the anti-Japanese immigration legislation has on Christian work in Japan. In respect to this question it was

the unanimous conviction of the group that proper Christian agencies in America, in loyalty to the Japanese Christians who are trusting them to do this very thing, ought not to cease to agitate this question, looking forward to readjustments of at least the most offensive features of the law, in order that the gospel of Christ be not hindered in its progress in Japan through what we believe to be an un-Christian attitude expressed in our laws as they relate to the Japanese people.

AFRICA

Rev. Ernest W. Riggs, *Chairman*

The Chairman introduced the following subjects for discussion.

1. Bureau of Christian Literature.
2. How can mission Boards help the Governments to secure better health conditions in Africa?
3. The proposed West African Conference in Congo.
4. Livingstone Memorial and shrine.

Two other questions were suggested by members of the group:

Are Government subsidies a help or a hindrance to school work in Africa?

Is there any place where a new mission could be launched in Africa by the Colored People of America?

Rev. T. S. Donohugh stated in presenting the first topic that there were 800 languages and dialects in Africa, 500 of which were not reduced to writing. He referred to the Institute of African Languages and Cultures and mentioned what a great work it promises to do. In connection with this he emphasized the Bureau of Christian Literature in Africa, and said that $6,000 would enable it to go ahead. The British and Continental Societies have assumed and subscribed half of this; the American and Canadian Boards have not as yet subscribed their full share. About $1,000 is lacking.

Rev. P. H. J. Lerrigo, M. D., presented the second topic. Sleeping sickness is one of the worst scourges in Africa. It is estimated that it reduced the population from 30,000,000 to 12,000,000 since the time of Stanley. Its fatality record is from 12½ to 90% of the entire population. Governments are making serious efforts to ameliorate conditions, but they confess that they lack the consecrated self-sacrificing personnel necessary to make their efforts effective.

At this point Dr. Donohugh mentioned the fact that an effort is being made to raise sufficient funds to purchase the birth place of David Livingstone and preserve it as an international shrine.

A number who have had experience with government subsidies for schools spoke to this question.

It was the opinion of all who participated that it did not hinder the work of the school or the mission in its educational program.

A brief period was given to the consideration of neglected or needy areas in Africa where negro missionaries from America might go. A number of places were suggested, but no action was taken.

Mr. Emory Ross, missionary in Africa, related in a most interesting and clear manner the plans and arrangements made for the proposed West African Conference.

Representatives of the various Boards and Missions were interested and many questions as to time, accommodations, etc., were raised.

MOSLEM LANDS

DR. CHARLES R. WATSON, *Chairman*

After a vote as to the most important questions to be discussed, the following topics were taken up in order:

(1) "What Christian truths grip Moslems best?"

A general discussion of this subject brought out the importance of dealing with essential and primary truths of the Gospel, leaving the doctrines of the Trinity until later stages. The moral teachings of Christianity were found to be particularly attractive to the Moslem; also the teachings concerning Christ and His love. The spiritual conception of prayer in the Christian religion, as distinguished from the formal conceptions of prayer in Mohammedanism, were found particularly attractive to Moslems.

(2) "What type of leaflet is most effective in dealing with Moslems?"

The Scriptures were pointed out as most effective literature, especially the Sermon on the Mount, the life of Christ, tracts on the integrity of the Scriptures, Pfander's "Balance of Truth," and copies of the Gospels. It was emphasized that what the Moslem wants to find in Christianity is dynamic power rather than merely intellectual knowledge. Christian devotional books written for Christians in the West are also found extremely helpful for girls, even Moslem girls, in the schools in Mohammedan lands.

(3) "What is your supreme difficulty in work for Moslems?"

In India the old communal system was thought to be a great hindrance. In Turkey the Governmental restrictions were emphasized. The extreme conservatism of Mohammedan women was also mentioned. In Persia it was pointed out that the opposition to Christianity was not so much from Moslems as individuals as from the organized opposition of the Moslem Government. The value of work among children in orphanages and schools was emphasized for North Africa. It was pointed out that the long training which Moslems receive as to the superiority of their religion to other religions is a real hindrance. The immorality of the lives of adherents of the Eastern Christian Churches was emphasized as a hindrance,

(4) "What class of Moslems are most responsive?"

It was thought that in Egypt converts are now coming from practically all the classes: the student classes, the Europeanized classes, and the lower or working classes. In Syria, those who attended the schools were found the most responsive. In India the response was found among the upper and educated classes. Work in the homes by Bible women and the work of kindergartens and colporteurs seemed among the most effective methods in reaching the common people.

(5) "What intellectual changes are noticeable within Islam?"

Dr. Adams pointed out for Egypt the intellectual changes taking place in Islam adapting Moslem ideas to Western science. In Turkey the throwing over of the Caliphate and its political claims was affecting a change of view in almost every circle. Social changes were also very marked among the women in Turkey. Changes were observed also in dress, in domestic customs, in courtship and marriage. In response to the question as to whether the Moslem showed any heart-hunger for peace which Islam does not supply, illustrations were given as to the comfort and peace which does come to the Moslem in accepting Christianity and discovering that God is not an arbitrary uncertain God but a dependable loving God.

(6) "Are converts and baptisms the only or chief proofs of progress among Moslems; if not, what is?"

It was very strongly emphasized that in the present stage in missionary work among Moslems, registered converts and baptisms are by no means the chief proofs of progress. Behind all such professions and hidden away in the lives of Moslems are transformations of conceptions concerning God, transformations of life and customs which are of far reaching significance for the future generations.

(7) "What recent books on Islam do you recommend?"

Among the books mentioned were "Thamilla" published by Revell Company; also "Moslem World in Revolution" by Cash.

INDIA, BURMA AND CEYLON

DR. R. E. DIFFENDORFER, *Chairman*

The following topics were suggested for discussion:

Self-Support
The National Church
Christian Literature
Christian Hindus

Education, with the question of government support and the problem of "white collar" education.

1. The question of self-support occupied most of the time and the following questions emerged:

(1) What is to be supported? A paid ministry, a district super-

intendent, a big church machine? Query Is there over-building or over-organization? Are we asking them to support too much?

(2) Efforts must be increased to raise the economic status. A difference of economic level was recognized as between the Deccan and Ceylon, the Telegus and the Karens. This need justifies agricultural schools and other instruction that seems to deal with secular affairs.

(3) Instruction in giving was recognized as a prime necessity.

In the Punjab region four steps of instruction were noted:

To teach the Word
To provide elders
To provide pastors
Instruction in giving.

2. There was discussion concerning an autonomous Church in India and a question was raised as to how far an administration of nationalists should be intrusted with funds from America.

In some missions, American money was administered by missionaries and Indian money by the Indians.

In the Punjab region American money was used only up to the point of self-support. Then no money from America is received.

The use of grants-in-aid from America was recognized as a definite problem, and it was unanimously agreed that this entire question should be reviewed by the Foreign Missions Conference or some other agency. It was suggested to the Committee of Reference and Counsel that they face the question of administration of mission funds by a national church.

3. Who governs? Does the missionary exert an undue influence in conference and committees? How free are the Indian churches to think and express themselves? Are they a product of one thought and system, going on from the impetus that the mission gives them to preserve the Western thought, or is there an expression of Christianity in the Indian way?

4. Illustrations of ways in which Indians are expressing themselves were given:

Indian music.

Indian "ashram" where a Christian leader, a "sadhu" speaks to those who wish to listen and learn.

Indian Poetry.

A Christian marriage ceremony.

Indian architecture.

Dramatization of the Bible story—"jalsa," "dindu."

Antiphonal singing, coming originally from the wild tribes.

Adaptation of communion, wine in the hand.

Hand washing, a vessel of water poured into another vessel and then the towel. Christian hand washing.

Village system of "panchayat" government.

It was felt that there is a freedom in India to develop liturgy, theology, music, architecture in an Indian Church.

5. The question of secret disciples, Christian Hindus, men who do not know where their Hindu faith begins and their Christian faith ends, was introduced. Why these unbaptized Christians?

First, because of fear.

Second, because of loyalty to the family system.

Third, because it is a foreign religion.

Fourth, in order to retain influence in Indian circles.

CHINA

MRS. CHARLES K. ROYS, *Chairman.*

At the suggestion of the chairman, it was decided to put down at the beginning a list of the questions which members would like to have discussed. The list follows:

1. What possibility is there of doing work to relieve famine now?
2. What, in the view of the Central China missionaries, is the situation in the Yangtze valley now?
3. If it is deemed wise to organize self-governing Churches in China, should they have entire control of properties, educational plants, etc.?
4. What should be the policy of missionaries on their return to China?
5. What is the advisability of return now?
6. Should new missionaries go now?
7. Should we withdraw financial support from Churches entirely self-controlled?
8. What about military protection of missionaries in China? Should there not be a protest against it?
9. What is wise as to registration of schools in China? Should the Foreign Missions Conference subscribe to findings and, together with other educational bodies, present them to the Government?

Discussion followed on most of these questions and a large number participated. With reference to the famine, Mr. Sherman of Boone College, Central China, pointed out that there was need for some agency to carry on relief. Dr. Warnshuis suggested the China International Famine Relief Committee and said that he would cable for fuller information from them, as well as from the China Committee of the Conference.

Discussion of the question of returning missionaries was taken up at this point and many views expressed. Mrs. Lee reported for the American Board the action of its Prudential Committee: It is proposed to send back, 1. Those called for; 2. If they are in good

health and, 3. Wish to go with full knowledge of the risk, and are 4. prepared to remain and to identify themselves with the Chinese Church. It was pointed out by several speakers that only those who were prepared to readjust themselves to new conditions should be sent back. The general view seemed to be that conditions are improving and that an early return will be possible in many cases though not by any means in all.

An important suggestion from Mr. Lee was to the effect that formal votes of Chinese bodies in open session were not real indications of their true feeling about the desirability of the return of a given missionary. The Chinese feel that the information concerning such a delicate matter should be gotten quietly on the side in Oriental fashion.

Mr. Armstrong of the United Church of Canada called attention to important changes being made in their application blanks for missionaries. Others might find it advisable to make changes. Importance of social attitudes and racial feeling should be recognized when missionaries are being chosen.

Dr. Vaughan raised the question as to whether *life service* should be presupposed now as in the past. There was no general view indicated.

Dr. Warnshuis pointed out the various phases of the matter of military protection for missionaries and indicated that the State Department had been cordial to discussions of the matter.

Miss Luella Miner felt that people are not now free to follow the law of love in China and that thus is created a critical situation. Missionaries ought to be free to follow the law of love. Dr. Eddy, Miss Rolier, Dr. Franklin, Dr. McGowan and Secretary Chandler discussed phases of this question and it was *voted*

That the Business Committee be asked to bring the matter of military protection before the Conference again at a later session for discussion.

At this point there followed a summary of the problem of coordination of institutions of higher learning in China. Dr. E. W. Wallace and Dr. Eric North dealt with the subject at some length. Three possible courses of procedure were indicated in reference to the report of the special committee on this subject, viz:

1. The Boards of Trustees of the various institutions might discuss the whole report and decide what to do in the light of it.

2. A group of colleges and universities might agree to establish a board of reference in China, uniting in financial campaigns and accepting the decisions of the Board of Reference in such matters.

3. A single Board of Founders might be established here and by legal processes all responsibilities of the present sixteen diverse boards might be transferred to it for unified appeals.

As the time for adjournment had arrived, the chairman declared the special meeting at an end.

THE FUTURE OF THE MISSIONARY IN CHINA

Thursday Evening

By Dr. Robert J. McMullen

"Unchanging China" is the way in which we had begun to speak of her, and we were much annoyed that her satisfaction with her system, as worked out through long experience, and the difficulty of adapting herself to a new situation had set her against change. Many influences from the West made insistent demands upon her and she has changed. So thorough-going has this been that many are bewildered by it and call it chaos. Can we blame her if she in turn has become annoyed at our reluctance to change our mission methods? These have grown out of long years of experience, and to change them will require many readjustments of personnel and program, most difficult and embarrassing to make. What changes are demanded? What is the type of missionary work and worker that will be required in China in the future?

The basis on which we must plan future missionary work in China is as follows: We must go to the China that actually is, and not to the China that we think ought to be. Attempts have been made in the past through treaties and the influence of foreign governments to secure for missionaries, in their work, conditions which did not actually exist in China. They perhaps should have existed, but the fact was, they didn't, and the attempt to force this has resulted in a situation which it is most desirable, in the future, to avoid. Especially during the recent months have we become conscious of the resentment of the non-Christian Chinese, and the embarrassment of the Church leaders because of this attempt in the past. Today they are saying, "Here is China as she is. If you are sufficiently convinced of the value of the Gospel of Christ for China, and sufficiently loyal to Christ to obey His command to take this Gospel to China, then come to the China that is and in such a way as not to endanger her by your presence. If you can so come, you are welcome to make any contribution you can, that will help China solve her problems and become what she should be; if not, you are welcome to stay away, for we have trouble enough without having the coming of the Gospel of the Prince of Peace add to our difficulties by the way in which it comes."

In the study of present day China to find out the conditions under which mission work must be carried on, we are first of all confronted with the fact that she is greatly disturbed. There may be differences of opinion as to how unsettled she is and how dangerous it is to work there, but all agree that China is in turmoil and that there is more or less danger to be faced by those who work in her midst. The fact that must be faced is that while we believe God to be all-powerful, and while recent events impress us with the rapidity of

change in China, yet we have no assurance that the present unrest in that great land will speedily pass away. In fact, many of China's leaders believe that such will not be the case. Five of the outstanding Christian leaders of China have been asked their opinion as to how long it will take for China to settle down. None of them expresses the hope that the period will be less than ten years, and one states that he believes twenty-five years will be necessary.

This being the case, it is necessary for the boards definitely to consider a plan for carrying on mission work in a China that is disturbed and unsettled. There has never been a greater need for what Christianity alone can contribute than there is in China today. Chinese Christian leaders with increasing earnestness are asking missionaries to return and stand with them in this time of stress and strain. We cannot wait until things settle down, for being distressed and scattered as sheep without a shepherd is in China, as in Christ's Galilee, a proof that the harvest is ripe and laborers are needed. It will be necessary, therefore, that only such missionaries as are prepared to face danger shall go into China as the representatives of our mission boards. Those who, because of family responsibilities or other obligations, feel that they are not justified in taking the risk involved, should be allowed honorably to retire and their places taken by those who, understanding the situation, are ready to face the danger required.

In the past the government of which he is a citizen has felt itself responsible for the protection of the person and property of the missionary who goes into the interior of China. Under these conditions the presence of the missionary protected by his government, even to the point of using armed force, constitutes a constant threat to the friendly relations between the two countries and to the welfare of the people amongst whom he works. Frequently the government has been unable to render real protection, but always the fact that it believes it should give protection, and undertakes to do so where possible has created a situation which makes the Chinese Christians hesitate to welcome a missionary into their districts and causes the missionary, himself, to fear to enter the interior. The missionary in the future should certainly not expect this protection from his government, and should welcome any change in his government's policy which will permit him, on his own responsibility, to go to China, live in the midst of danger, make his contribution to her and to her people without his government's being in any way responsible for the protection of himself or his property, by the use of armed force or by the threat to use it.

This will reverse the policy of the past, and it may be that some must suffer before the people of China can be convinced that old things have passed away and that all things have become new. But surely, "Safety first," though a very good sign for a railroad crossing, is not worthy to be the foundation of a foreign mission policy, for

it is found neither upon the pages of sacred Scripture, nor in the annals of Church history. My first point then, is that the missionary to China in the future, understanding the situation and recognizing the danger involved, goes there because he believes Christ would have him go, and does so on his own responsibility desiring not to be protected by the armed forces of his country but by God his Father working through the Chinese or in any other way that seemeth to Him good.

Closely associated with this is another condition which must be faced. China today is irritated because of the presence of treaties with foreign countries which she considers to be unequal. Chinese Christians perhaps even more than non-Christians, are advocating the revision of these treaties. They believe that the progress of the Kingdom of God is being arrested by these conditions, and are earnestly praying for the time when their Church and its work can be freed from the handicap of extra-territoriality and toleration clauses now found in these treaties. We have reason to believe that the time is not distant when these special privileges shall be done away with and mission work in the future must be undertaken by those who enter China willing if not anxious, to work there without extra-territorial rights or any special privileges whatsoever. This does not mean that in the future treaties China will not willingly agree that the missionary as he works in her country shall have the right to live and work and even to secure property in her territory, but it does mean that he must be willing to work under such conditions as China as a sovereign state shall freely agree upon in consultation with his government.

A third condition that must be faced is the fact that there is in China today a tremendous intellectual upheaval. The re-study of Chinese culture and literature, the re-stating of Chinese ethics and philosophy in modern phraseology, the introduction into China of every form of "ism" in religion, sociology, politics, economics, and other realms of life, are but elements of this intellectual awakening. China is thinking perhaps too rapidly to be thinking deeply, but she is thinking on many subjects, and the missionary of the future must be prepared intelligently to discuss these problems with those to whom he goes. He must also be able to understand and sympathize with those whose thinking differs from his own. God, Who so loved the world as to give His Son for the world, has surely been seeking to reveal the truth to the fourth of the world in China, and He Who is all-wise, and all-powerful, may have to some extent succeeded in doing so. The missionary must look upon all truth as coming from Him Who is the Truth and recognize and appreciate truth wherever found.

The chief requirements for a missionary to China must ever be that he be convinced of the validity and supreme value of his personal experience of Christ, and the value of such an experience for

any and every other person in the world; but this does not forbid his believing that some truth has already been revealed to the people there; nor does it prohibit his learning truth from the Chinese, especially from the Christian Chinese, as many of us who have worked there are glad to testify. The future missionary to China must have a broad, a thorough, and often a technical training. He must continually grow in intellectual and spiritual life, and have a real sympathy with all seekers for truth and a great desire to share with them his Christ whom he has found to be the Truth.

The fourth fact which conditions the work of the future missionary in China is the presence there of Chinese Christian churches. These Churches are becoming better and better organized, and must be taken more and more into account. The spirit of nationalism has had a large influence on them. They believe that Chinese leadership in these Churches and their work is right and necessary. The missionary will have to work with and not over his Chinese colleagues, and like them be under the direction of the Chinese Church body. He should endeavor to pass on to the Chinese the leadership and the control even more rapidly than the Chinese may feel themselves fitted to receive it. He must count his work a success as he finds Chinese taking over responsibility for the work, and making a success of it. Their success is his success. Of course, there is involved in this control the difficult question as to Chinese administering funds given by churches in the sending countries. Personally, I am giving a part of the salary which I earn to my two children in their adolescent period, and placing upon them the responsibility of using funds which they have not at all earned. My experience has convinced me that this is a very just and wise plan to follow. It may be that money consecrated to God the Father could be given to His Chinese children to use so that they may the better learn how wisely to use His gifts to them in the days to come. At any rate, if they make mistakes, they will not differ from the missionary, for who is free from error in this matter? Our chief consideration should be the helping of the Chinese Church to do well its part. As the resources of the home church in men and money are thought of as a means of assisting the Chinese Church, it may be necessary that the mission as an organization on the field shall be merged into the native Church and that the boards in the sending countries should allocate men and money to the Chinese Church to be used by them for the development of His Kingdom in their land.

The spirit of inquiry is abroad in the Chinese Church. Many questions are pressing upon them. Organization—do we need as much as we now have? Have we at present the form best suited to China? Creeds—do Western creedal statements truly express the Chinese interpretation of Scripture and experience of Christ? Worship—is the present form of worship the best way for Chinese to express their devotion and reverence for God? How shall the Chinese

Church undertake to make Christ King in every realm of life? Surely the Chinese Church has a right to the guidance of the Spirit of Truth. If so, the missionary must be one who not only states his own positive belief and conviction, and who also presents the creedal statements of the Western Church as the best he has, but who also rejoices as he sees the Chinese seeking guidance from the Divine Spirit sent by the Saviour to guide them even as us into all truth. He will offer no obstacles to what the Chinese Church as an autonomous body, guided by that Spirit, shall decide upon in these matters. This will require a missionary with a great faith in God the Spirit, and freedom from dogmatism and ecclesiastical imperialism. He will recognize that while he indeed has a treasure of infinite value, yet that treasure is, after all, in an earthen vessel of but little value.

These then are the conditions which we find in China and the qualifications of a missionary who will go there to work for the Master in the China that is. Mission boards must have convictions on these things and must formulate policies which take these factors into consideration. It is not fair to China, to your missionaries in China, to Christ, to allow this thing to drift and work itself out. On the basis of the actual conditions and requirements growing out of these conditions must you select your missionaries and formulate your policies for work in China in the future.

In conclusion may I speak a word concerning the work that there is to be done by the missionary in the future? I am convinced that it is not so much a question of type of work as it is of type of worker. The type of worker described above can go to China and do anything that this type of worker wants to do. A number of Chinese with whom I have discussed this question agree with me in this matter. In the hospital, not as superintendent, because this type of worker is willing to be superintendent only when no Chinese can be found to take the position, but as healer and evangelist; in the school, not as principal, perhaps, but as teacher and guide; in the Church work, not as pastor, but pastor's assistant and advisor; as a technical worker, serving the Church in the application of its Message in various realms of life; in evangelistic work, to reach the more than four hundred million who are yet outside the Christian church. In all types of work he will find opportunities presented but especially in that type which is known as the distinctively spiritual type; seeking to develop the spiritual life of the Church members, emphasizing evangelism, living the Christian message in their midst, striving ever to share with them his Christian experience and heritage. This does not mean that he will be free from difficulty and perhaps danger, nor does it mean that he will not be called upon from time to time to adjust himself to changed conditions or even to change his field or type of work, but it does mean that his opportunity is as large as China, as varied as is her life, as urgent as is the need of a Savior, and as glorious as is His approval.

The future missionary to China must have the mind of the Master, Who having a just claim to rights, honor, influence, and prestige equal with God, freely surrendered them that He might serve and save; who refusing the protection of more than twelve legions of angels, set His face in the path that, for Him, led to the cross. He that would follow Christ into China must take up his cross daily and follow Him.

CONTEMPORARY LIFE AND THOUGHT IN SOUTH AMERICA IN THEIR RELATION TO EVANGELICAL CHRISTIANITY

By Dr. John Mackay

I think you will agree with me that of all the great regions of the earth where Evangelical forces are at work, South America is the one that awakens least enthusiasm and regarding which least accurate knowledge is possessed. It is in the archives of business magnates, probably, that the greatest mass of accurate information about this Continent has been accumulated.

How has it come about that South America has been so long left outside the orbit of serious interest by the majority of Christian people? The first reason I suggest is the *lure of the uncommon.* South America has become associated in the popular mind with all that is uncommon and strange. It has been regarded as a sensation-monger's paradise. It has been no less a paradise for the archeologist, the sociologist, the naturalist, and for everybody whose chief interest is novelty. For that reason the great universal aspects of life on the Continent have been neglected. The quest of the uncommon has brought the neglect of the obvious.

A second reason is *ecclesiastical prejudice.* It has been customary to regard missionaries to South American lands as the proletariat of the missionary movement. In certain high religious circles they have been viewed as buccaneers, the descendants in the spiritual realm of Francis Drake and his gentlemen pirates, who went to the Spanish Main to singe the King of Spain's beard. Christian men and women who found their sphere of service on the South American Continent have been labelled as fanatics, whose only purpose in being there was to create a diversion for the Roman hierarchy by singeing the Pope's beard.

I.

I should like to set South America in a new perspective this evening by analyzing some of the most salient features of the present situation. Let me deal first with its *political life and thought.*

There is a sense in which South America is a unity, and a sense in which it is not. Geographically, racially, and sentimentally, the Continent forms a great essential unity. On the other hand, it forms an equally great sociological diversity. This diversity is becoming

increasingly marked; so much so, that the time has come when we should cease generalizing about South America as a whole and begin to speak of each of its Republics separately. One cause of this diversity has been the relative difference in immigration which the several countries have had. Some of the Brazilian states, the Argentine Republic and little Uruguay, have a most homogeneous European population. The other South American countries, to which Europeans have gone to a much lesser degree, reveal a large admixture of aboriginal blood.

Another cause of this sociological diversity has been the fact that, whereas the chief problem of the Eastern countries of South America has been to populate, that of the West Coast countries, like Peru, Bolivia and Ecuador, which possess a large aboriginal population, has been to civilize. This fact has produced a profound psychological difference between the peoples of the two sea-boards. While on the West Coast one finds a deep sense of tragedy and a profound interest in the spiritual aspects of life among the intellectual classes, on the East Coast the comparative absence of tragic problems has produced a greater indifference to the concerns of the spirit. The West is in general more spiritualistic; the East more materialistic.

The *international idealism* of South America is another feature worthy of note. There is in all these countries a profound sense of right. The South American mind is essentially judicial. The Republics were originally formed along the frontiers that separated territorial divisions in the time of the Spanish occupation. When international boundary disputes have arisen between the several countries the chief problem has been to discover from the archives of the viceroys what the original frontiers were. The integrity of national territory has always been held as a sacred principle. Only in one lamentable case was the territory of one country appropriated by force by another. Arbitration has been the recognized method of settling disputes. Bolivar's dream of a South American federation is by no means dead. Opposition to a certain kind of Pan-Americanism has also revived interest in Clay's idea of a League of American Nations.

A *new ecumenical sense* is a third feature which begins to come into prominence in the political thinking of some South American countries. The famous utterance of the Argentine President, Saenz Peña—"America for humanity," is as a definition of the true functions of democracy in the new world no less significant than Lincoln's classic definition of its nature. The disillusionment that followed the World War and the great vogue of Spengler's "Decadence of the West," gave the leading countries of South America a new sense of destiny. If Europe's hour had struck America must get ready to realize the unrealized dreams of Democratic brotherhood. Countries like the Argentine began to feel a new sense of responsibility and a new confidence in their future destiny.

There are ethnic facts of an exceedingly interesting order which would seem to point to a new embodiment of the ideal of brotherhood. South America is probably the only great region of the world in which there is no deep-rooted racial prejudice. It is today the world's largest crucible of race fusion. No race is excluded on ethnic grounds from entering this crucible; where exclusion exists it is due entirely to economic reasons. There is fundamentally no such thing as racial antagonism. Inter-marriage between the four ethnic families has gone on and continues to go on. Take some representative cases: The most beautiful monument in the city of Lima is the gift of the large and increasingly respectable and influential Chinese colony in Peru. The late lamented librarian of the University of St. Mark's, Lima, the man who brought the library of that old university up to date, was the son of a Chinese father and a Peruvian mother. One of the most distinguished woman writers in contemporary Peru has Chinese blood in her veins. Cross the continent to Brazil. The number of Japanese in that country now numbers 70,000. An American sociologist who visits South America from time to time remarked recently that each time he lands in Bahia, the town in northern Brazil where the population has been predominantly Negro, the colored population appears to be whiter. A keen student of South American sociology, Sr. Jose Vasconcelos, the distinguished Minister of Education during the Obregon administration in Mexico, has entitled his latest study of the Southern continent: "The Cosmic Race." His thesis is that South America is the sphere where a new "cosmic" race, a fifth member of the ethnic family, is being evolved, to whose formation the white and the black, the red and the yellow races are making their contribution. This would be the true ecumenical race of the future.

II.

I wish to refer, in the second place, to *Cultural life and thought in South America.*

South American culture is characterized by what one might call *intellectual comprehensiveness.* A sense of wholeness is a constitutive trait of South American mentality. The Anglo-Saxon mind is empirical; the Latin architectonic. The former begins with the perception, the latter with the idea. The former is practical, the latter is logical.

The character of the South American press offers a first illustration of what I mean by intellectual comprehensiveness. A great South American daily attempts to give its readers each morning a synthesis of happenings throughout the world in the last twenty-four hours. I feel safe in saying that the two great dailies of Buenos Aires publish each morning from three to four times more foreign news than either the New York or London Times. One cannot take up one of those papers without looking the whole world in the

face. The great headlines have an informational, not a sensational value.

A visit to a great South American book store, a "book palace," as it is called in the capital cities, provides another illustration. There you will find a digest of the world's thoughts mediated through Spanish, Portuguese, French and Italian publications. English publications are much less common. It may astonish some of you to know that Spengler's great work was translated into Spanish four years before it appeared in an English translation. A Spanish translation of Otto's epoch-making book, "The Idea of the Holy," was published almost simultaneously with the English translation. Keyserling's now famous book, "The World That Is Being Born," has been in Spanish for a considerable time, while no English translation is yet available. If English is the gateway to knowledge in the Orient, it is not so in South America, where only a small minority of the intellectual class are familar with it.

Thus a passion for up-to-dateness in every form is characteristic of the South American mind. It not only feels but thinks ecumenically. As regards the student class, the average South American student possesses, in my judgment, a wider though less profound culture than the average student in a British or North American university. The most cultured person I ever met is a Peruvian.

For the first time in South American history *culture is being socialized*. In the past everything, including education, tended to exist for a privileged class. Even now the great problem of South American education consists in how to de-professionalize it, giving it a new social value. But the socialization of the educational system is rapidly taking place. It is being recognized that the great aim of education is to prepare the pupil for life, not merely for a profession. One of the most distinguished pioneers of this new educational ideal is Dr. Antonio Sagarna, the present Minister of Public Instruction in the Argentine Republic. Sagarna is revolutionizing the spirit of education in that great republic. One of his chief endeavors is to fire the minds of the future citizens of his country with the ideal of living exemplary lives and of devoting their energies to perfecting some aspect of the nation's life. The thoughts of girlhood are being turned to a new type of female excellence, to new vocations that women can fulfill, to new home ideals. The attention of boys is being directed to the dignity of manual labor, to the claims of industry, to the appeal of the pampa. Great institutions for the education of young delinquents have been organized. A North American educator who visited recently one of those institutions remarked that it was unsurpassed by anything he had ever seen in his own country; the spirit of the boys was so marvellous and the work they did so varied and so splendid. Its director is a young Argentine, an ex-secretary of the Young Men's Christian Association.

The primary school teacher is rapidly acquiring a new dignity in South America. The greatest contemporary poetess of the Spanish tongue, the Chilean Gabriela Mistral, herself began life as a humble school mistress in a little country school. I know of no more moving piece in present-day literature than Gabriela Mistral's "Prayer of a School-Mistress." At last this long despised class has become vocal and begun to see a vision of the importance of their vocation. Who can measure the social results of this renaissance?

Equally interesting and significant is the youth movement, as an expression of cultural socialization, which first appeared in South America about ten years ago. In its beginning it took the form of a veritable students' revolution in many of the leading South American universities. The students demanded certain fundamental reforms, including the resignation of many incompetent professors, and the modernization of the matter and methods of teaching in many of the subjects taught. It was necessary, they claimed, that the university should adapt itself to the needs and spirit of the new era. But in some universities the students did not limit their activities to securing greater efficiency on the part of the teachers; they themselves became teachers of the masses. I have never been in contact with a nobler, more idealistic and more efficient movement than that inaugurated by a group of Peruvian students for the education of the working men and women of Lima. Students who had formerly lived an idle, sensual life, became transformed into apostles of popular education. They devoted their evenings to educating and moralizing the proletariat, achieving the most marvellous results. At the present moment there are student groups who meet once a week throughout the South American continent to study some of the most fundamental problems connected with social organization in their respective countries. Social justice is one of their watchwords. They are determined to give their lives for the cause of the oppressed. Never before in South America's history have the hearts of young blue-blooded South Americans beat in unison with the groans of the exploited poor. The next ten or twenty years will witness many startling changes, as the fires of this great new passion begin to consume the stubble of a withered social order.

III.

Let me deal in the third place with *religious life and thought.*

It is not too much to say that philosophical materialism is dead in the leading universities of South America. Bergson has dethroned Spencer and Comte. In 1925 I was privileged to sense at close quarters the change that was taking place. Sixty out of the ninety students who attended my course in metaphysics in the old University of St. Marks, Lima, chose as the subject of their class essay—"The Metaphysics of Religious Experience," although there were two other options. Many of them consulted such books as James'

"Varieties of Religious Experience"; Hoffding's "Philosophy of Religion"; Hastings' "Cyclopedia of Religion and Ethics," and Otto's "Idea of the Holy." In a university where attendance on classes is optional, the largest attendance in the class on metaphysics was registered on the day that I dealt with the "Idea of God."

Within the last few months two distinguished citizens of the Argentine Republic, both presidents of universities, have written books in which they refer to the religious problem of the continent. One of these, Dr. Juan B. Teran, president of the University of Tucuman, has made this remark in his book entitled, "The Health of Spanish America": "If religion means," he says, "the soul's aspiration to have communion with the supreme cause of the universe, an experience which expresses itself in ethical conduct, then South America is that part of the western world which is most irreligious." Instead of speaking of the religion of South America, he devotes a whole chapter to what he calls its "irreligion." Religion, he affirms, has never really constituted an experience, but cultus. There has been a complete divorce between religion and morality. South American men have regarded religion as essentially a woman's affair, and have taken up toward it a position of "benevolent neutrality." They have not been atheists; they have been simply indifferent.

In the dark background painted by Teran, the book of his colleague, Ricardo Rojas, president of the University of Buenos Aires, stands out like a snow-capped summit of the Andes, gold-flecked by the morning sun. For the first time in the history of South American literature has a first line literary man written a serious book on Christianity. The most venerated figure in Argentine literature has given to the world a book called "The Invisible Christ." It takes the form of a dialogue between the author and a bishop. Rojas tells of his spiritual quest. His first effort was to discover among all the collections of religious art an authentic portrait of Jesus. He wandered through the art galleries of Europe seeking the authentic face of Christ, but he came to realize that there was none such. He then sought spiritual satisfaction in philosophy, but found none. Later, in the yogas of the Orient he thought he had found the peace and light he craved, but he woke up to the fact that his religion was of a purely aesthetic character. His heart was unsatisfied still. At length he found in the Gospels what he craved. His statement regarding the essence of Christianity is among the loftiest of our time. A Christian he says, in effect is one in whom the Invisible Christ of souls creates a Bethlehem for His birth and a Calvary for His resurrection. He is one whom Christ animates and who reproduces in his personal life the traits of the great Master. "I see you are a Protestant," the Bishop says to him. "I am not," he replies. "And you are not a Catholic?" "No." "Nor a Theosophist?" "No." "Then what are you?" "If you must give me a name, call me a plain Christian." Rojas is an ecumenical Christian, the silver mouthpiece of a con-

siderable number of men and women in South America who are unattached to any religious denomination, but who are Christian in the most absolute and ecumenical sense. Here is a new phenomenon in South American life; a new mount of vision thrown up by spiritual forces, a vantage ground from which to survey the present and dream of the future.

Rojas himself dreams. He dreams of the activity of the Invisible Christ as a transforming spiritual and social influence. He dreams of the Christianization of America in order that it may fulfill its true Messianic destiny of realizing the hitherto unrealized dreams of Europe and of Christianity. "The Association of citizens," he says, "in a democracy like ours can form a religious brotherhood in the fullest sense of the word. The afflicted world is awaiting amid the darkness a message of hope, and how great would be our joy if that message should reach it from this Latin America of ours, as a call to the whole of Christendom."

IV.

What now is the bearing of all this on the Evangelical Movement in South America? Let me state in the briefest possible manner some facts and principles that stand out when Evangelical Christianity is viewed in the light of things as they are in that continent.

1. Its presence is justified for the following reasons: (a) South American Catholicism is inadequate spiritually and numerically to the task of Christianizing the continent; (b) South America is far too cosmopolitan for any one church to arrogate to itself the right to be its sole spiritual mentor; (c) Evangelical activity has greatly benefited the Roman Catholic Church. According to Teran the latter began to manifest new life from the time that its supremacy was challenged. (d) Evangelical Christianity is now a potent and ineradicable factor in the life of several South American countries. There are in Brazil today about as many Evangelical Christians as there are in France, and, as in the latter, they exert an influence out of all proportion to their number.

2. Denominationalism must progressively disappear. It is a hindrance and a stumbling block in the way of the Kingdom's coming in South America. Let it not be forgotten that to the inherent sense of wholeness that characterizes the Latin mind has been added an education in the Catholic sense of unity. To such a mind denominations can only appear as a collection of warring atoms.

3. South America requires the very highest type of missionary; the man and the woman who are abreast of their age and have some definite contribution to make, in Christ's name, to peoples who are surfeited with information, and whose chief need is inspiration.

4. Evangelical schools in South America must be stripped as soon as possible of their exotic character and become nationalized.

5. The Christian message must be delivered to the masses with-

out the accompaniment of rites or ceremonies. Since the masses identify religion with ritual and repudiate the latter, especially exotic ritual, it is imprudent and sinful to put multitudes beyond the reach of the Word of Christ by the insistence on a ritual prelude to the message. Tens of thousands will listen to a religious message who will not listen to a hymn or a prayer.

6. The message South America most needs is one which presents a profoundly ethical view of Christ and His teaching. Such a view is specially needed because of the traditional divorce between religion and morality in the Southern continent and because, as the great Spanish writer, Unamuno, has remarked, his race has been lacking in an ethical sense of sin. The close relationship between Christianity and individual and social life should thus be stressed. The sternness of the Law must be preached that the sweetness of the Gospel may be appreciated. The ethical "What" must create preoccupation for the religious "How."

Friday Morning, January 13

MISSIONS TO THE JEWS

By Evelyn Riley Nicholson

It is not easy to switch our minds suddenly from a debate on "military protection of missionaries" to a consideration of missions to the Jews. Yet the topics are not so unrelated as may seem. Just after the Nanking tragedy I attended the Preparatory Disarmament Conference in Geneva. Among the significant speeches I heard was one by Minister Chu of China. He said, "History shows that no war was ever begun by an unarmed nation." There is food for reflection in that remark. It may be that some mental disarmament would be wholesome, even on our part, with reference to the Jewish race.

For centuries the Jews have been the victims of a most vehement, venomous, persistent, and pervasive hatred. Of course *we* do not hate them. They are the people of our Lord. We are bound to respect their ability, their keenness of intellect, their loyalty to tradition and to their national heritage. But do we fellowship with them? We have commented contritely on the absence of colored faces in our number. Has any one seen a Jewish face in this meeting? Yet Christ was a Jew! In my own city a group of clergymen were to be dined in a leading club house. It was learned that a rabbi was one of the guests. The host was obliged to seek other quarters for his dinner party. No, Jews are not subjected here, as in Europe, to economic and political persecution. American prejudice takes the form of social ostracism. A Jewish friend of mine drove me through a beautiful residence section and said, "I tried to buy a home here

but—N. J. A." "What do you mean?" "Do you not understand? No Jews Allowed."

The war wrought wondrous changes in Jewry. It broke down the walls of the Ghetto, and in so doing not only opened new opportunities to this unprivileged people, but it weakened their corporate resistance to outside influences. They have become less exclusive, arrogant, and belligerent. They have shown a spirit of inquiry, of open mindedness, of compatibility hitherto unknown. They are avid of education. In our own country the Jews form three per cent of our total population but ten per cent of the students in our higher educational institutions.

The Jews are drifting from the synagogue. Many have been swept into radical currents of socialism or into materialism and atheism. They are a dynamic, versatile, volatile people. They are natural propagandists and their dispersion makes them unique internationalists. They are makers of public opinion. They practically control the moving picture business of America and fifty per cent of the press of Europe. Their strategic location, their religious fervor, and their loyalty to convictions would make them powerful instruments in the creation of a Christian world order. Why do we send missionaries to the uttermost parts and neglect our Lord's own people at our doors?

The Church has very inadequately faced this task. Several years ago Dr. Webster told us from this platform that he had preached in one hundred and twenty towns and cities of Europe, where, so far as known, no one else had ever brought a Christian message to Jews. The time had come when, in the words of Dr. Mott, "It would have been a collective crime not to have come together to revise our thoughts and action in the face of the new situation in the Jewish world." Therefore, conferences were called, in Budapest and Warsaw, by the International Missionary Council, which body alone was competent, probably, to call such a meeting. About one hundred delegates were present, the majority of whom were European Jewish Christians – men of influence, training, consecration. Papers, written by experts, had previously been distributed. Discussions were frank –heated sometimes, for there were widely differing viewpoints among these people of various tongues and nations. But in a most amazing way differences were dissolved and the corporate "findings" represented real achievements in Christian unity. The Chairman's patient, wise guidance contributed largely to that end. To all there was evident the unifying presence of our Lord himself. Especially was this felt when, on Palm Sunday, our Jewish friends told us what they found in Christianity which Judaism did not supply. The testimonies had the ring of genuineness and the "witness of the spirit". One felt, too, the potentialities for good or ill inherent in a Jewish immigrant boy. A prominent Hebrew said, "I was not looking for a Christ. I expected to be a savior myself, through revolution." Several testi-

fied to their aim to lift their people through "anarchy," "revolution," "Bolshevism" before they found Jesus a Savior. When one recalled the horrors of the "Red Terror" in the city of Budapest itself, following the war, the searching question followed, "How far was the Christian Church to blame in withholding its Savior from his people?"

The findings of the Conference are presented in a book obtainable from the Committee of Reference and Counsel, "The Christian Approach to the Jew," which I commend to you. You will discover there that of the fifteen and a half million Jews of the dispersion thousands in Central Europe have joined Christian churches since the war. There are only about 20,000 communicants of Evangelical Churches in America. Modern cults —Theosophy, New Thought, etc. —have won adherents. Sixty thousand have joined the Christian Science churches in New York City alone. We now have more Jews than any other country. They live in the neighborhood of most of our churches. They are a challenge to Christianity. How shall we win them? Dr. Webster reported that during twenty years he investigated fifteen hundred converts. He found that all but two had become Christians "through the personal kindness of a Christian." Dr. Conning received the same answer from ninety-eight out of one hundred and twenty letters addressed to prominent Hebrew Christians. Rabbi Wise has said, "We do not object to Christ, but to the Christlessness of Christians."

THE UNIQUE AND DISTINCTIVE ELEMENTS IN CHRISTIANITY

By Dr. Edmund D. Soper

When the invitation came to prepare an address on this topic I took it to a class which was studying Buddhism and asked them to prepare for me their own answers to the question, "What are the unique and distinctive elements in Christianity, especially those which might be presented to those in non-Christian lands who were not Christians?"

I think it will be well for me to give a number of these answers. It will make possible one or two statements whose force cannot be seen until such statements as these are in mind.

1. "Adaptable to all people regardless of race and intelligence."
2. "Unique or distinctive in its Founder, in its effects upon humanity, and in its claim to universality."
3. "Christianity was the first to elevate womanhood."
4. "Jesus has given to humanity a conception of God, of man, of duty and of destiny which no other religion or person has ever given."
5. "He made God as a Father real to humanity."

6. "For Jesus every man possesses spiritual value, worth all the love of God and worthy of His own infinite sacrifice."
7. "A fearless love of truth."
8. "A forgiving, recreating God."
9. "The exalted position of the family."
10. "A Christ-like God."
11. "All the unique elements in Christianity are outgrowths of this central truth, the heart of religion, the most profound fact in history. Jesus of Nazareth was God made manifest in the flesh."
12. "The Bible, a book unique in its infusion with the divine."
13. "A unique idea of God."
14. "A new conception of man."
15. "A rich meaning to life."
16. "The true view of sin."
17. "The possibility of a divine Savior."
18. "The reality of a God as a loving, forgiving, merciful Father of *all* people."
19. "A religion verifiable in the experience of the individual."

This is a good list, though undoubtedly it might be extended. Taking it just as it stands I think you are ready for me to make two statements.

1. When one looks at such a list of answers to the question which is before us at this time a query is almost certain to arise in his mind, Are these things really unique, that is, are they present in Christianity only and absent from other religions? One might at many points find himself endlessly involved in profitless argument. I say "profitless" for I am quite sure from my study of religions that on many, or even most, of these points what Benjamin Jowett said is true, "The glory of Christianity is not to be as unlike other religions as possible, but to be their perfection and fulfilment."

What one must feel is that many things of which we are justifiably proud and which we hold as precious truths in Christianity are present, sometimes in other forms and usually, if not always, in lesser measure, in other religions. There is a philosophical principle whose significance grows with me through the years, that a difference of degree reaches the point where it is as significant as a difference in kind. This principle has very significant application as we consider the uniqueness of Christianity. Our religion does not consist so much in that which is utterly different in kind from what is contained in other religions but in that which is so far beyond what the other religions contain in development and perfection that it stands out as completing the beautiful temple of religion in the world. This means that the other religions are not false but incomplete, pointing toward that which is found completed in Christianity, which is the fulfillment of all that is good in every religion in the world.

2. The other statement which follows immediately upon what has just been said is that, if we are to see our religion in its real uniqueness and distinctiveness, we must proceed by a somewhat different route from that suggested by the answers to the question which I put to the members of my class in Buddhism. We must attempt to discover that in Christianity which is not only unique in itself but which is the spring or source from which flow all the other features which mark Christianity off as distinct from other religions.

What is there, then, in Christianity which is the source of its uniqueness and distinctiveness? I think we will all agree that it must lie close to what is central and determinative in our religion. The most central and determinative thing in Christianity is just Christ; so my address today is for the purpose of bringing out the meaning of Christ as we think of the relation of Christianity and the non-Christian religions.

The Relation of Christianity to the Deepest Need in the Heart of Man

What is that need? Is it possible for us to see that it is the need of an assurance, a kind of moral certainty, about the universe in which we live? I believe the most fundamental desire on the part of man, living in this universe of ours, with all its contradictions and enigmas, is to know what it really is and what it means. Is the universe for us or against us? Does it know us and, if it does, does it care what happens to us? Is our moral, spiritual aspiration mere caprice on our part, or is it in harmony with the structure of the universe itself? Does it care whether we are unselfish and magnanimous or not? Does it love us or hate us, or is it just indifferent, as indifferent as the stars? Is there a friend who knows all and is still friendly?—and so on. In other words, is there a God at all, and if there is, what is he like?

Is this really the fundamental need of man? Are not food and shelter and other things deeper? I think a careful survey of the life of men would show that this is the fundamental need. I think of a committee of Hi-Y boys in the Middle West who waited on me requesting me to speak at a convention they were about to hold. They asked me to give an address on "God." I told them I was surprised at their request and asked if that was the subject they were interested in. Their answer was that they might not seem to be interested in such things, care-free boys that they were, but that it was what they were interested in far down underneath other things and wanted me to talk about. I think this is significant and only points to what we would discover everywhere as the deepest longing of the human heart.

When I said it was the need of assurance, I did not mean something purely intellectual, but something so deep and far-reaching that it not only satisfied the intellect but calmed and stimulated the emotions and controlled and directed and energized the will.

It is here that Christianity's uniqueness and distinctness are re-

vealed. Jesus Christ makes men sure, sure enough to risk all in the great venture of faith, that the God of the universe, the Creator and Sustainer of all that is, back of whom is no ulterior and more powerful blind force called fate, is a God who loves men and can be trusted.

Jesus called him Father. What did he mean? The Moslem says it means physical procreation and will have none of it. This indicates that we must penetrate a little further into its meaning, for Fatherhood does mean that on earth. We shall learn that Father is to mean for us what Jesus made it mean. He started with a beautiful human analogy, the best he could find, but used it more as a starting point and then filled it with a wider and deeper content than could have been gathered by studying human fatherhood even at its best.

One of the features which emerges in the study of the word "Father" is that God is impartial in his dealing with men. They are all his children and He is equally good to them all, for they have infinite worth in his purposes and are very dear to Him. No other religion raises humanity in its possibilities and its essential worth to so high a level as does Christianity. Not only does it make all men children of God, and thus partakers of the divine nature, but it makes men of every race and nationality brothers one of another, making necessary both an individual and a social gospel.

But there is more. There is what Dr. Mackintosh calls the "divine initiative," God's solicitude and love which is determinative of his relationship with men. But it also takes into account the terrible fact of sin and does so in a manner which cannot be paralleled in any non-Christian religion. How does Christianity deal with the fact of sin while at the same time putting its emphasis on the love of God for men?

The final answer is the Cross and the experience of forgiveness on the part of man. God gave himself in self-sacrificing love and the Cross stands for the significant expression of all that that love means. It is not so much a word as a deed, for it goes beyond the power of human words to convey. In its deepest sense we may say that God is now fully revealed in his truest, innermost character. Is there any wonder we should be told that the veil of the temple was rent from top to bottom? God had been partially hidden, even in all his manifestations before this supreme event on the Cross but now he is fully revealed for what he is. The Cross showed how terrible sin was, to cause so great suffering; it showed the depth of the Divine love as no other event in all history could. As it is put by A. P. Das, in the *Indian Witness*, "My countrymen should know and realize that the love that Jesus spoke of, was never spoken of, was never conceived, by anybody before Him,—that the Christian conception of love is quite different from the love conceived by any other founder of a faith, ancient or modern, in any part of the world." This is quoted by Dr. Oscar M. Buck in his beautiful little

volume, "Our Asiatic Christ." At the end of the quotation Dr. Buck adds, "The Hindu has long known that it is a strange power engendered in suffering, as perfume within the folded petals of the rose. Study his long history of asceticism—his *tapas* and his *yoga*. By such suffering men come to power and enlightenment equal to the gods. That this power should be redemptive *for others* is the new light that fascinates and dazzles him. Others have loved men and others have suffered—but no other has joined loving and suffering as has the Christ."

All this has often been spoiled in Christian theology and preaching by the theory that an angry God is mollified by a loving Christ who gave himself that men might be free. But it was God who so loved the world that he gave his only begotten Son, and the Cross is its most beautiful symbol. Let us remember that God **was** in Christ reconciling the world unto himself. I think of the illuminated cross on a prominent elevation at Lake Junaluska in the mountains of North Carolina. The light was turned off at the end of the conference season, but the railroad men on that mountain division sent word to the management requesting that the cross be kept illuminated every night of the year. They said it did something for them as they came round the bend and saw it standing out in its grandeur against the blackness of the night. There may have been some superstition connected with it, it may have been pure sentimentality; but I believe underneath it all these men were expressing what lies very deep under the surface of human nature, for here in the Cross is the most complete answer to the deepest craving of the human heart.

I am not saying that any religion gives a complete answer to every significant question which comes out of human experience. There are things you and I cannot understand—cancer, leprosy, and earthquake, terrible facts over which men have no control and with whose origin they have no relation. They test our faith at best and we feel ourselves helpless as we come into the presence of these terrible and awe-inspiring experiences. A Japanese student in this country told the pastor with whom he was living that before the earthquake which destroyed Yokohama he thought more of God, but since that calamity he had thought more of Christ. This callow student had a long distance to travel before he secured firm grounding in the Christian doctrine of God, but his experience does illustrate the hard facts which we face in attempting to secure a satisfying doctrine of God in view of terrible things like the earthquake in Japan.

Dr. Albert Schweitzer, in his rich little volume, *Christianity and the Religions of the World,* makes it clear that a distinction must be made between the religions whose main purpose is to explain the world and those which emphasize the ethical. He says, "Every rational faith has to choose between two things: either to be an ethical religion or to be a religion that explains the world. We Christians choose the former, as that which is of higher value. We turn away

from the logical, self-contained religion." He then sums up Brahmanism and Buddhism as follows: "They present a logical, monistic-pessimistic view of the world. But it is a poverty-stricken religion. Its God is mere empty spirituality. Its last word to man is absolute negation of life and of the world. Its ethical content is meagre. It is a mysticism which makes man lose his individual existence in a God that is dead."

Dr. Schweitzer goes on to say that Christianity does give an explanation of the world. It is not able, however, to clear away all the doubts and darkness; it leaves a place for faith and trust, but that is not the significant thing. What we must realize is that the important thing to be sure of is that God is a God of moral concern and also that he is a God of love. This combination is unique in Christianity. It was prepared for in the Old Testament but it is the peculiar gift of Christ to the religious and moral thinking of men.

The Significance of This Approach in Comparing Christianity and Other Religions

There are two extremes in the comparative study of religions today. On the one side is a begrudging acknowledgment of the good to be found in other religions. I ran across it at the Detroit Student Volunteer Convention. A student in my colloquium was confronted with the statement that there was good in other religions. His instant retort was, "There is good in a garbage can." I pushed the matter further and asked him if he considered that other religions were rightly described as garbage cans, and he replied that they were. This is about as bad as another student whom I knew who wrote a paper on "The Menace of Buddhism." His method was to pick out all the unsavory things he could discover and present them, without attempting to show the splendid things which could be said of that religion. This attitude springs out of ignorance and prejudice, and, shall I say, lack of faith—as if, should too much good be acknowledged in the non-Christian religions it might go hard with our Christian apologetic and even with the missionary enterprise. But have we ever thought of it, what a world it would be and what a God we would have, if we should find that he had left himself without a witness among any people? How much nearer the fact was the great and fiery Tertullian, who declared that the heart of man was naturally Christian, that it was made for Christianity and that it could only be satisfied by Christianity. It should not be surprising to us, then, to find much good in all religions, even in those many of whose features we turn away from with loathing and disgust.

At the other extreme are those, a numerous and very vocal group today, who find so much good in other religions that they lose their perspective. I quote from Hastings Rashdall, in his Principles and Precepts, "The Dean of St. Paul's has spoken quite truly of a certain class of superior people who seem to regard themselves as honorary

members of all religions except their own." They do not know where they are; they need some coign of vantage from which to secure a more comprehensive view of religion and thereby come to sounder conclusions. There is no subject in which a little learning is more dangerous than in the study of religion. It is so easy on the basis of a few selected facts to come to the conclusion that all religions are about the same. There are those who when they find good in other religions do not know how to interpret the good and are thrown into a very unfortunate condition, unfortunate not only for themselves but all those whom they are able to influence.

I will illustrate from Hinduism. Such ideas as theism, salvation by faith, incarnation, expiation, immortality, heaven and hell, are found in that religion. In fact, about all the doctrines of Christianity are there, differing in form, to be sure, and in various stages of development. We scarcely go to India to carry doctrines which her wise men and saints have not known before. No, but this is not the important point. What we need to learn is that with all her acuteness and far-reaching experience in religion, India has never gotten a firm grip upon a conception of God which will do what India needs and fundamentally desires. India's face at best is wistful, even after all these centuries and milleniums of religious experience. It does not have the glow of true satisfaction or of the highest achievement, and more is needed in religion than searching and asking only. Let me quote from A. J. Gossip in his The Galilean Accent: "All that high-sounding talk of Lessing and Stevenson about choosing the quest rather than the attainment, and the journey rather than the arriving, sounds big and valiant and athletic. But, really, it is silly. Surely one wants to get on with one's job: to feel his hand upon the goal! Yes, and you can, says the New Testament, with absolute assurance. For Christ gives us, not an ideal only, but the power to work it out."

No, what is needed is what comes through Christ, for he himself is the revelation of final reality, that if there is a God at all he must be a Christ-like God or else fall below a standard which has actually been lived out in a human life on our planet and at a definite point in human history. Here Christianity differs radically from Hinduism and Buddhism. Hinduism in its pantheism makes divinity so immanent that it cannot be localized. The Hindu refuses to say that in a particular character and at a definite time we may see God as we can see him nowhere else. This is an immense advantage to our Christianity. It becomes tangible enough to understand. It is the focal point through which all that is divine passes, in one beautiful life which was really lived. The same applies to the contrast between Jesus and the Buddhistic Amida, who is worshipped in Eastern Asia. Jesus is rooted in history; Amida is a figment of the imagination, beautiful but not very secure at best; he never trod our planet; he is not one with us as is Jesus Christ.

But we may go further; there are religions which emphasize mystical experience and make that the test of religion and there are those which put ethics into the chief place. Of course we cannot separate these two features of religion entirely, but it does for a rough division. There is something in Christianity which is unique at this point, and it comes out of the same circle of ideas with which we have been dealing from the start. The trouble with mystical religions is that they are in want of moral content, and such an ethical religion or system as Confucianism is weak in its hold on God. The combination is made in Christianity. It is one of the values of Ernest F. Scott's Ethical Teaching of Jesus that he shows that, in the thought of Jesus, "the moral and religious elements can at no point be separated. . . . . Jesus conceived of fellowship with God as consisting in moral obedience; and it is here that we find the vital relation of his religion to his ethic. . . . . These moral qualities are his essential nature, and to be one with God can be nothing else than to have in ourselves the will of God." What Christianity has is what he calls "ethical mysticism." We see it most closely in Jesus himself, holy and without stain, given to the service of humanity, and in the closely knit fellowship with God which was continuous in his experience. It was one life, and it was complete and full.

A paradox is to be discovered in Christianity when we study the manner in which all this is worked out in the lives of the followers of Jesus Christ. Christianity is essentially an experience in its members, by which to a certain point it must be recommended. It certainly ought to be possible to recommend Christianity through its followers since Jesus showed what manhood really was and since we are in possession of his enabling Spirit. I think there is good evidence that what Christianity is can be seen in its followers and that it actually produces a life that cannot be matched by any other religion. I do not know whether it can be stated in any one word, such as peace, righteousness, joy, or love. It would seem to me that it can only be expressed in a combination of all these qualities, but we may leave it there, for what I am thinking of is something a little different. It is the thought that Christianity is the religion in which the disparity between ideal and practice is wider than in any other religion. We are not the men we ought to be, and the more progress one makes the more he feels it, so that it is most pronounced in the saints themselves. There is no danger of self-satisfaction in any who keep their minds on Christ. We are more open to criticism than any others; we are held up to a higher standard. It is easy to be an Islamic missionary; it is hard to be a good soldier of Jesus Christ. Here is the paradox of ideal and achievement, the one high and the other lagging far behind.

But in the Christian religion we have one resource not open to others. We have Jesus, the perfect Son of Man, and we are able to hold him up when we are filled with shame at our own failure. Even

there the demand is severe in that only sincere hands can hold him up. But it is just here that our uniqueness as Christian missionaries becomes most apparent. We have him and he is our living Lord, ever present in his Church and in his followers, working with them as they proclaim his name everywhere.

Is there any wonder, then, that through the ages men have asked what kind of being this Christ is of whom all this is true, that even our conception of God is determined by him. There has been and surely there can be but one answer that deeply satisfies, and that is that in Jesus Christ we have God manifest in the flesh. When we have said that we have declared the final fact about our religion. Christianity is unique because Jesus Christ is unique, and he is with us now and forever.

ELEMENTS OF THE IMPERATIVE IN FOREIGN MISSIONS

By Dr. Henry T. Hodgkin

My friends, we are facing in the last few minutes of our gathering that which gives to the missionary movement its imperative. What is it? It can be expressed in a word. The imperative is the Voice of the Living God. When God speaks, that is enough. And perhaps there is not very much need for us to spend a great deal of time in discussing it. We all need again and again in our lives to have that imperative renewed in our inmost being. The voice of God may come to men through many different channels. It comes to us in the wonders of nature, the glory of things around us. It comes to us in the study of history, economics or politics, the life of men with one another. It comes to us as we look into events of today, the things which are happening in all parts of the world; and the voice of God comes to us through persons, through friends, through the Church,—in all of these ways calling us repeatedly into a deeper fellowship one with another and with Him. It comes to us in the written Word, which again and again speaks with freshness and power to our souls. It comes to us above all in the Word made flesh. And all of these voices of God have to be recognized within my soul and your soul if they are to carry the imperative for the Kingdom of God. Can we recognize them? Are we alive to hear the voice of God?

When, however, we do recognize something that seems to be an inward voice are we not at times tempted to think it unreal? Are we sure we are right in our interpretation of it? The study of the mind of man has led people into strange paths. Some of these paths lead us to doubt on these rich experiences of life, these inward convictions that God is indeed making himself known to us in some or all of these ways. In his illuminating book "The Knowledge of

God," Dr. Gwatkin deals very helpfully with this challenge from a type of psychology even commoner now than when the words were written. He says:

> "That voice has not only or even chiefly to do with passionate intuitions and subconscious perceptions, for it seems to sound as clearly and often in deliberate and reasoned conviction that this or that is right or wrong, and must at any hazard be done or left undone. But is it real after all? We have ample evidence to decide the questions. Though we cannot have the experience of others we have their testimony, and we can judge for ourselves of the results. Even as an illusion, the belief has to be accounted for; if it is an illusion, it is beyond comparison the mightiest of human illusions. This illusion has been the great nation-making, nation-kindling, nation-breaking power in history; the great guiding, lifting, transfiguring power of common life. This illusion has not only nerved men and even tender women to face a cross of shame before the world but given them the higher courage and still higher patience needed for the obscure and hopeless bit of continual failure in the work that seemed appointed them. If the greatest force of history is illusion, can we trust even the reasoning which professes to prove it such?"

We know that there is something more than illusion in this conviction out of which is born not only the missionary task of the church but every great adventure in which the followers of Christ have been engaged, which has done these things referred to by that writer and many others, for many thousands of men and women for many generations and in many lands.

Now when we think of this voice I want to come back to a very ancient writing in which we have a picture of the voice of God coming to a people. I refer to the fortieth chapter of the Book of Isaiah. These words I believe were written for a people who were at that time carried away from their own country and facing the call of God to step out across the desert and face the difficulties of going back after long years of separation to settle once again in that land. It seemed a terrific adventure, and in the back of their minds was the conviction brought home by many a prophet and preacher, that they were unworthy to be called God's people and that they were suffering for their sin. These words in the beginning of that great chapter I am going to read to you that they may recall freshly to our mind these four great voices of God that came to this group of men and women, because I believe that these words inspired by the living God are today of profound significance to us; and I am going to take up each of these four great voices to help us to see the like need in our generation, and that we may know the voice.

> "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that

her warfare is accomplished, that her iniquity is pardoned; that she hath received of Jehovah's hand double for all her sins."

Second, the word of Preparation—the assurance that the spirit of God had opened the door and made the way plain:

"The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain. And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

The third word—the word of certainty, stability, assurance, conviction in the midst of an uncertain and constantly changing world:

"And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass."

Then the answer comes:

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

And the last word, of companionship, partnership,—God with his people in the great endeavor:

"O thou that tellest good tidings to Zion, get thee upon a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him; Behold his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."

Now we can imagine something of what this four-fold message meant to that nation. I want to picture for a few minutes what I believe it may mean to us and to the Christian churches of the world today as we tackle together this immeasurable task of making Christ known and making His will dominant in the life of humanity.

The word of Forgiveness. What is it? Well, first of all, it is the assurance that in spite of all the mistakes we have made in our church life, national life, our missionary endeavor, God is not going to hold those mistakes against us, nor will he let them stand in the way of courageous faith. It means that we have a right to move out into this great field of endeavor fearlessly, unafraid, not looking back feeling that the past might be better, but resting in the word "Thy sin is pardoned." That is the right that is given to the nation of God as it steps forth, looking back and remembering its sin, but not because of that halting in the task it has been given.

But perhaps it means something more than this. Does it not mean that we have to bring into the life of today something deeper as an expression of that spirit of forgiveness that we see in the cross of Christ? Does it not mean readiness to give up even our "rights," and to walk willingly the second mile, for it is not only with the right given to us as pardoned men and women that we must set forth, but it is also with the message of forgiving love worked out in our own experience and embodied in our lives in a world where it is hard to live in such a way.

I should like to call your attention to a few words in Canon Streeter's book on "Reality" in which he says:

> "Later on comes the discovery that justice alone will not suffice. The strictest payment to each man of his bare rights is not enough. That growing capacity of co-operation, which has alone *made possible the advance of man, has in the last resort been due to generosity, the readiness to do more than one need, to give more and exact less than is strictly in the bond, to sympathize and to forgive.* It has been due, that is, to the spirit which inspires the brother and the friend, the hero and the martyr, the prophet and the reformer, both those who are known to fame and the vastly larger number of the unhonored and unknown."

That is the spirit which is essential to the binding together of humanity, to the binding up of the wounds which we have made by our superiority, by our domination, by our arrogance, in the hearts of men and women in China and India and other parts of the world today. It is the spirit of doing more than we need; the spirit of the second mile; it is the mind of Christ who went to the cross in that spirit. Unless we do that how can we dare go forward? We have the gospel of peace—the peace which God has offered to us in Jesus, and which we as His followers must offer in that same spirit.

> "What is it to choose Peace? 'Tis not to choose
> Ease, that dumb ease that rests while Angels lose;
> It is to fasten this proud petulant me,
> Motionless Christ upon the Cross to Thee.
> It is to choose that the strong swordsman's hand
> Shall be nailed fast, powerless to withstand,
> That the quick feet, transpierced shall not move;
> It is to have no weapon left but Love;
> And to believe in this so utterly,
> That Love bound is unbound, Love nailed is free."

That is the very beginning of our gospel, rooted in the forgiveness of God manifested in the death of Jesus.

What is the second great word? The word of Preparation. Yes, sometimes we are halted in our thoughts about going out into the distant fields because we see an anti-Christian movement or some antagonism growing up here or there, and we forget, perhaps, that

this very thing is a preparation itself, for it is far better to have men antagonistic than indifferent. It means they are thinking about these things; it means some word or some new idea has gotten in under the skin; and I think we need today as the nation of God, looking on the wider fields of humanity, to see with the clear eyes of faith that there is a preparation such as never has been in the world before; a preparation in the very things that sometimes daunt us; a preparation working up silently. We see this preparation in the field of science which has opened up so many great mysteries, and which, while it has filled some hearts with fear because they think it is going to snatch from us some truth, or something we have called the truth, is yet responding to that urge to discover fresh truths which must surely be the working of the Spirit of Truth in men's hearts. For all truth is from God and true science cannot lead us away from the Source of truth.

We see this preparation also in the movement of democracy in the world, breaking out sometimes in extreme form. But is it a thing to fear? Not for the man who hears the voice of God, the eternal imperative of today. Because we see when men are stirred it is often because of the indignities, the evils under which they have suffered. And often in this movement it is not men striving for their own rights, but it is men striving for the rights of others, and standing in with other men because of something which is not conceded to them. When we understand this we understand that Christ is in this. Perhaps many things are being said that carry us far away from the spirit and ideals of Jesus. But somehow here is a preparation in which the tender spirit of Jesus himself is moving in the world of men. The word of preparation—with what confidence can we receive it in this day.

The third word that comes to us is the word of Certainty—the word that we need as we look into all of these changes, changes that are leading men to challenge ancient traditions, that are leading them into all kinds of embarrassing experiences, that are causing us to wonder whether there is anything left that is fixed. In the address we have just listened to we have been splendidly reminded of this great certainty. The last word in comparative religion is—as we have heard—the Word made flesh, that dwelt among us, and we saw His glory as of the only begotten of the Father, full of grace and truth.

That certainty we come back to again and again, and in the presence of Jesus we hear the call to stand in with Him in His work for humanity. May I read you a word or two from the little volume "By an Unknown Disciple," in which the picture is given of how this person supposedly first met Jesus. I think it is a very true picture—imaginative if you will, but I think an inspired imagination. He said as he looked upon Jesus in a crowded room, not knowing who it was:

"It was not its beauty that chained my eyes, though it was

a face beautiful to look upon. Nor was it the light in the eyes, though that rejoiced the heart. It was the tranquility of the face that held me; a tranquility, not of sloth or emptiness, but of surety; the tranquility of one who rested in a certainty greater than other men. 'That man has the secret of life,' I thought, and as if I had spoken the words aloud the man's eyes turned and his gaze met mine.

"There was something in the look that stirred my soul. The tranquility did not leave his face, but there came a questioning into his eyes, and then a wistfulness that melted me to pity.

"'He is lonely,' I thought. 'He seeks friends. He asks somewhat of me.' And my heart leapt within me."

My friends, when we have met the Christ who brings to us that sense of tranquility and assurance, and when we have looked into the eyes that summon us to share his great task; when we have realized that He wants friends, that he asks something of us, surely we know that it is the voice of the Living God. What more imperative can we want? What more can be needed to draw us into His service?

Well, perhaps one thing—the last voice, the voice of Companionship; the voice of the Shepherd who walks with His sheep. He doesn't only send this people across the great desert, having given them the word of pardon, having prepared the way, having given them the assurance that His word stands eternally, but He was to be as a shepherd with his sheep, picking up the young in His arms and tending the weak. And we are reminded of Him who called us to go out into all the world, and who said, "Lo, I am with you alway, even unto the end of the world." It is not only that we have looked into his eyes and have caught something of the wonder of that great friendship, but we realize that a constant fellowship with Him is assured to all who go out into the field. It comes to us in the hours of our loneliness and distress. It is something we have learned to count on, because often we have faced the great opportunity and have felt so baffled by it, so frail and forgetful, so selfish and so sinful, that we tremble at the very thought that we have been sent by God to do anything in His name. And then "through the mid complaint of our confession" there comes "the shock of His possession," and once again we stand up and go forth, for He is truly with us. The divine imperative is not given to us simply at the beginning of our service, but it comes to us again in the nearness of the Master, standing by us in the hour of our great need, in the hour of our great opportunity, in the hour when we have to make the greatest adventures in His name.

So these ancient voices of God ring down the ages, and they ring in our hearts with a new note today, for every one of them has a meaning in relation to the life we are living and the tasks we face. And what are we to do about the voice of God? Well, there

is only one thing to do about it. The whole law is summed up in one word, Obey. This is an age when obedience is not one of the virtues that is exactly popular; and yet let me remind you that obedience has been the necessary qualification for opening the world of nature and for the display of all its treasures and of all its powers for us today. The man of science has not only been a man of vision, of insight. He has been a man obedient to the laws which he has seen in so far as he has seen them, and the advance of science is absolutely and utterly dependent upon obedience. There is no possibility of using the force of electricity unless we obey those laws as far as we know them, and when we disobey we open that power to infinite destruction rather than to the service of man.

And so it is all through nature, all through science; obedience is the keynote of advance. And in the spiritual world it is absolutely the same. Obedience is the price we have to pay for spiritual advance, for the power to do anything in God's kingdom. Obedience, whatever it costs. Obedience to the visions that have come to us in these days and that are coming to us through an awakening church on the mission field. Obedience to the principles that have to be worked out through our relations with each other, even if that obedience means that we must halve the incomes of our missionary societies. Even though it means that we are threatened with what seems like disaster. Obedience is the only possible line of advance, and the imperative of missions will die in our hearts unless we obey. "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision." The vision never would have lasted if he had been disobedient. It was a vision of peril, of what great things he would have to suffer, apparently throwing away his life. It was an obedience that cost something to Paul; "I was not disobedient," and therefore all through his life the vision lasted. Some of the last words we have of Paul's are words showing how that great vision still shone before his eyes. Obedience—there is no other way. And today we are challenged again with the old imperative which led us forth, and which leads us into new dedication and new joys of service. We have again and again had many visions break upon our eyes. We must obey them. There is no other way of joy in the service of God,—it is the royal road.

But how about it? Does it sometimes not disappear, this sense of conviction? Shall we in the days before us lose the sense of God's voice? Yes, even to many a one who has gone out there have been days like that—difficult days to pass through. I am not a stranger to them, and you are not.

> Lo as some bard on isles of the Aegean
> Lovely and eager when the earth was young,
> Burning to hurl his heart into a paean,
> Praise of the hero from whose loins he sprung;—

He, I suppose, with such a care to carry,
  Wandered disconsolate and waited long,
Smiting his breast, wherein the notes would tarry,
  Chiding the slumber of the seed of song;

Then in the sudden glory of a minute
  Airy and excellent the proëm came,
Rending his bosom, for a god was in it,
  Waking the seed, for it had burst in flame.

So even I athirst for his inspiring,
  I who have talked with him forget again;
Yes, many days with sobs and with desiring
  Offer to God a patience and a pain;

Then thro' the mid complaint of my confession,
  Then thro' the pang and passion of my prayer,
Leaps with a start the shock of his possession,
  Thrills me and touches, and the Lord is there.

Whoso hath felt the Spirit of the Highest
  Cannot confound nor doubt him nor deny:
Yea with one voice, O world, tho' thou deniest,
  Stand thou on that side, for on this am I.

The voice of God comes back to us as we turn inward, then look upward to the cross of Christ. The voice of God will be renewed in our hearts. Although we may seem barren, although we may have been affected by the cynicism of some who have tried to lead the youth and others of today; though we may have been affected by doubt in our souls; there is for us a deeper conviction to be born again any day when we will seriously look up to Christ and earnestly determine that we will obey the visions that may be given to us.

And so again from Him there comes to us in this closing hour of our conference this word: "Seek ye first the Kingdom of God and all these things shall be added." Go forth to do My will, whether at home or abroad. There are great lands to be possessed, there is a great work to do. And "Lo I am with you," all the days, in all the places where you may go.

RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES ON THE MISSION FIELD

REPORT FOR THE YEAR—1927

By Secretary Leslie B. Moss

Shanghai, China: Rev. James V. Latimer, D.D., Church Secretary.

The Community Church in Shanghai has been without a pastor since the Rev. C. M. Drury left at the expiration of his term of service in the early summer of 1927. Dr. Latimer has been giving half time as church secretary looking after the pastoral duties as much as possible and arranging pulpit supplies.

The report of the secretary of the Community Church Board, Mr. Pettit, contains the following information:

> "The early part of the year gave promise of new and forward development in enlarged service to the entire community. Plans were under way for the calling of a new pastor to be brought out from America. An enlarged budget had been adopted. Before plans suggested and approved by the church were actually carried out, however, the entire foreign community was overtaken and greatly disturbed by the revolution taking place in China. This resulted in the departure from China of hundreds of foreigners from both the business and mission communities. The unstable condition throughout the country brought to Shanghai hundreds of refugees, who expected that their stay would be brief. At the same time it resulted in many of the regular membership and supporters of the church leaving the city. The whole economic and social life of the city has been greatly affected. Advances in any program calling for increased expenditures were deemed inadvisable. Plans for the calling of a new minister were abandoned for the time being. Due to the number of transient residents or "refugees" the attendance for the closing months of the year was the largest ever known in the history of the church. The seventh year of the church came to a close in the midst of much uncertainty in the life of the foreign community. The Board of Governors expect at the earliest date conditions will warrant to push ahead with the calling of a pastor and the reduction of the present building debt amounting to Gold $25,000.00."

The church has carried on special entertainments for the refugee missionaries and others in Shanghai as well as their monthly socials. The Women's Auxiliary, the Christian Endeavor, and the Men's Club have been active in their usual capacities and the church has carried on a benevolent work among ten organizations in the community;

such as the Blind School, the W. C. T. U., Beggar Work, the Door of Hope and other organizations.

Membership—481.
Average Attendance at Church Service—425.
Average Attendance at Sunday School—500.
Annual Budget—Mexican $26,000.00.
Pastor's Salary—Mexican $6,600.00.
English Speaking Population—American, 2,500; British, 6,000.

Hankow, China: Rev. E. H. Livesley, Honorary Pastor.

The secretary of the Union Church at Hankow writes as follows:

> "Owing to the very disturbed local conditions for the latter half of 1926 and the first part of 1927 a very large number of people were evacuated, all the ladies left the port, so it is rather an abnormal year, but one service on Sunday was maintained all through the year."

In the Autumn, local conditions became sufficiently quiet, and a number of people returned to Hankow so that it was felt possible and wise to have a pastor for the church. Mr. Livesley, a missionary of the Wesleyan Methodist Mission, was invited to become honorary pastor of the church. With his services and with the help of local resident missionaries or others who might be passing through, preaching has been maintained, and the activities of the church have recommenced. The Young People's Society and Ladies' Auxiliary have carried on their usual meetings and have given some aid to the local Chinese Mission Hospitals.

The church is eagerly looking forward to the time when it may be possible to have a full time settled pastor again. For a number of years Mr. C. L. Carhart was pastor but his term of service expired about a year ago.

Membership—60.
Added during the year—16.
Average Attendance at Church Services—63.
Average Sunday School Attendance—29.

Kobe, Japan: Rev. H. W. Myers, Pastor.

The property on which the old church building has been has become quite undesirable, because of noise and because of the encroachment of commercial life on the neighborhood, and arrangements have been made to exchange the site for another one which is nearly twice the size and in addition Y110,000, which will make it possible to erect a new building away from the business center without any additional appeal for funds. This fortunate solution of the problem is very much appreciated by the Church. Plans are being drawn for the new building. Temporarily the church is meeting in the auditorium of the Mission College. The old building did not provide accommodations for the Sunday School, social rooms or ther activities of the church. The new arrangements will make it possible to meet the needs of the community from every angle and ought to constitute

a real appeal to the foreign community in Kobe to support the church work.

Membership—114.
Added during year—22.
Average Attendance—140.
Sunday School Attendance—140.
Annual Budget—Y4,000.00.
Pastor's Salary, half paid by church—Y1,000.00.
English Speaking Population—1,400.

Yokohama, Japan: Rev. Herbert A. Manchester, Pastor.

The Yokohama Church has struggled persistently to secure the funds necessary to erect a church building in which their services of worship could be held. It was finally decided to put the funds that have been secured into a Community House and a residence for the pastor. Later on when the funds are available a church building can be added to the present plant.

It is with great joy that the Yokohama Church has found it possible to erect their Community House and manse during the year 1927. These are located on the Bluff at Yokohama. The building is two stories high and the upper floor is equipped with seats sufficient for 200 people and will be used for the church services. On the lower floor are parlors, a kitchen, and other rooms, well heated with steam heat. The building was completed and dedicated on December 18th and thus was available for the Christmas services. The total cost is approximately Y50,000, and is without debt.

Dr. Manchester reports that the various organizations have worked splendidly in the consummation of these plans. The local missionary work of the church finds expression in helping the School for the Blind, the Lepers Home, and provides Bible School work among the poor people of the community.

Average Attendance—25.
Average Sunday School Attendance—35.
English Speaking Population—About 700.
Annual Budget—Y5,500.
Pastor's Salary—Y4,200.

Manila, Philippine Islands: Rev. O. W. E. Cook, D.D.

The church has carried on in a very successful way during the year 1927. The membership has grown and there is a steady attendance and fine cooperation. It is planned to provide additional Sunday School space and to make repairs on the church building totaling P.10,000. This will double the possibilities in Religious Education and help in handling the church social affairs.

Last year a home for Mestizo girls was built at a cost of P.29,000, and of this amount only P.2,500 remains still to be secured. This home is not only a refuge for orphan girls but a place for Christian training. The Women's Auxiliary, the Church School and other organizations give additional help to hospitals and related agencies in the city and islands.

Annual Budget—P.30,000.
Average Attendance—150.
Sunday School Attendance—240.
Total Membership—400.
Added during year—65.
English Speaking Population—3,000.

Santiago, Chile: Acting Pastor, Rev. J. H. McLean.

The Members and adherents of the Santiago Union Church comprise many nationalities, English, American, German, Swiss, Dutch, Canadian, Welsh, Scottish and Chilian.

The church has established an unusual name for Christian testimony and spiritual contribution. It is very difficult for a missionary who has fixed engagements in the University and Seminary to fulfil the duties of a pastor, but with the assistance of other ordained missionaries in the community the services have been maintained. The usual activities of a pastor make demands in such a community as Santiago that require the utmost strength of a pastor.

The church is carrying a deficit which has been reduced to about Gold $1,000.00. This represents chiefly the travel account of Dr. Jenness, who served as pastor until the summer of 1927.

Special services are held on the customary occasions as Thanksgiving, Mother's Day, Easter, Christmas, and so on. A Ladies' Guild carries on a large amount of the church's activities and the Prayer Circle and Young People's Union provide church expression for other groups in the community.

English Speaking Population—1,200.
Membership—76.
Average Attendance—60-100.
Sunday School Attendance—70.
Annual Budget—P.20,000, approximately Gold $3,360.
Pastor's Salary—Gold $2,000.

Rio de Janeiro, Brazil: Acting Pastor, Dr. H. C. Tucker.

Mr. Duncan, who was pastor for three years, left on June 12th and Dr. Tucker has been asked to resume his former capacity as acting pastor.

The church has been heartily engaged in erecting a new church building. Subscriptions were secured locally amounting to nearly $35,000. In addition to meet the final expenses a number of small loans amounting to about $12,000 on individual note were made among the business men of the community. This indicates the enthusiastic approval of the whole community in the plans of the Community Church. A corner lot was purchased with the additional amount secured, thus making it possible to erect the church on a truly satisfactory site. The property is 40 meters on one street and 60 meters on the other. Negotiations necessary to accomplish these plans have somewhat delayed the construction of the building, but it is clearly the opinion of the church people that this was entirely justified. Every effort is being made to dedicate the building free of debt.

This activity has taken place in the midst of a general depression in business which has been occasioned by the removal from the city of an unusual number of men and women within a relatively short period. This seriously affected the Church and Sunday School attendance, and it has been difficult to bring the newcomers into the hearty support of the work which their predecessors had. There are

indications now, however, of an improved situation in business life and it is expected that the number of Americans will accordingly begin to increase.

Because of the fact that the church has found it necessary to utilize the building of one of the local native congregations, the hours for services are somewhat awkward, and it has been impossible to carry on the normal church life, or to make the activities of the church most helpful in the community.

The church is urgently in need of $4,000 to enable them to provide the minimum of furniture necessary, when the new building shall be ready. The most earnest efforts have been made to secure the money for the building locally, and it is the eager hope of the church officers that friends in America will find it possible to supply the balance needed to provide for equipment.

The Ladies' Guild, the Sunday School, and the Boy Scouts are active organizations and will increase in numbers and efficiency and service when they can function in their own quarters.

A call has been extended to the Rev. W. F. Dickens-Lewis of Cleveland to become pastor of the church. Dr. Lewis has the matter under consideration and it is hoped that his decision may be favorable.

Membership—125.
Average Attendance—31.
Sunday School Attendance—43.
Annual Budget—$4,375.00.
Pastor's Salary—$3,500.00.
English Speaking Population—3,700.

Peking, China: Prof. Barker, Acting Pastor.

The former pastor, Rev. J. C. Keyte, completed his term of service in the Spring of 1927 and left for England. The unsettled conditions in Peking during the last year made it seem unwise to try to call a permanent pastor at that time, and arrangement was made with Mr. Barker, a teacher in the Yenching University, to devote half time to pastoral duties and preaching for the church.

The secretary of the Church Board writes that he believes the time will soon come when a full time pastor can be secured.

In the meantime the church has been actively at work securing the funds and making the plans necessary to erect a new church building. Due to the fact that it has not been possible to secure sufficient funds to erect the whole building at one time, plans are being made to start with the church auditorium, and to put in as many small rooms as possible for the use of the Sunday School. When completed it will probably cost in the neighborhood of Mexican $35,000.00 inclusive of heating, lighting and equipment. It is expected that the building will be ready this coming Fall or possibly not until Spring of 1929. Meantime, services are being held in the auditorium of the Y. M. C. A.

Average Attendance at Church Services—About 200.
Attendance at Sunday School—86.
Annual Budget—Mex. $7,000.00.
Church Building Funds—Cash and pledges Mex. $35,000.00.

Seoul, Korea: Pastor, Rev. H. D. Appenzeller.

Rev. Allen F. De Camp, who had been the pastor of the Seoul Church for fifteen years, tendered his resignation at the annual meeting of the church in May, 1927, and it was regretfully accepted. The church presented him with a purse as a token of appreciation, not only for the City of Seoul but for the whole country of Korea. During his pastorate of the church he also served as editor of the magazine—"Korea Mission Field."

The church elected Mr. Appenzeller as pastor and he consented to serve although as principal of the Higher Common School with 750 boys under his care, and as mission treasurer, his time was well occupied.

The church continues to hold its meetings in Morris Hall on Sunday afternoons. During the year various special occasions are observed, such as the week of prayer, Christmas, Easter, Thanksgiving, etc.

The organizations in the church which give opportunity for Christian expression include the Boy Scouts, the Girl Reserves, Sunday School, and Christian Endeavor. A Father's and Son's, Mother's and Daughter's banquet is held every year. Members of the church give liberally to various benevolent works, including Leper Relief, Christian Literature Society, British and Foreign Bible Society, Near East Relief, Blind School, Poor Relief, etc.

During the year a number of missionaries from China have been in Seoul and have enriched the life of the community. Some of these have returned to China, some have returned to their native lands and a few are still remaining at work in Seoul.

Membership—120.
Added during year—30.
Affiliated—60.
Average Attendance—125.
English Speaking Population—250.

Tokyo, Japan:

The former pastor, Rev. P. P. W. Ziemann, resigned May 1, 1927. The activities of the church during the current year have depended largely upon the interest and enthusiasm of the committees which have carried forward the various aspects of the church life. The loss of a pastor has seemed to place these committees on their mettle, and the general feeling at the end of the year is that the church life has grown and developed.

They have been looking forward eagerly to the time when they might build a new church building to take the place of the one destroyed by the earthquake. The building site owned by the church is not in the best location for a new building and efforts are being made to dispose of the site and secure a new place. The strain under which all of the various business organizations and missions have been in trying to establish themselves has made it difficult to secure

funds for any additional building enterprise. However, the purpose of the English speaking community is to secure the funds necessary for building a satisfactory house of worship in Tokyo.

Special services are held from time to time in addition to the regular church services, which meet in Harris Hall of the Methodist College. The Church cooperates with other Christian movements throughout the city. The Women's Society is doing a good deal of work for one of the social settlements in the slums. An excellent spirit prevails throughout the congregation and a high record of attendance has been made throughout the past year.

English Speaking Population—1,500. Average Attendance—100.
Membership—125. Sunday School Attendance—45.
Affiliated—75. Annual Budget—$4,900.00.

COMMITTEE ON RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES

STATEMENT OF RECEIPTS AND EXPENDITURES

January 1, 1927, to December 31, 1927

Receipts:		
Balance as at January 1, 1927		$ 5,338.93
Board of Foreign Missions of the Presbyterian Church in the United States		1,000.00
Board of Foreign Missions of the Methodist Episcopal Church		600.00
American Baptist Foreign Mission Society		600.00
National Council Y. M. C. A.		500.00
Executive Committee of Foreign Missions of the Presbyterian Church in United States of America		500.00
Board of Foreign Missions, Methodist Church South		300.00
United Church of Canada		225.00
Board of Foreign Missions, Reformed Church in U. S.		200.00
Board of Foreign Missions of the Reformed Church in America		200.00
General Conference of Seventh Day Adventists		200.00
United Christian Missionary Society		200.00
Board of Foreign Missions of the United Lutheran Church in America		100.00
Missionary Society of the Evangelical Church		50.00
Board of Foreign Missions of the United Presbyterian Church of North America		50.00
National Board Y. W. C. A.		50.00
Total Receipts		$10,113.93
Expenditures:		
Union Church, Peking	$ 500.00	
Union Church, Rio de Janeiro	1,000.00	
Expenses of Mr. Duncan	292.05	
Union Church of Yokohama	1,000.00	
Union Church of Santiago	500.00	
Shanghai Church	500.00	
Union Church of Tokyo	750.00	
Travel of Mr. Ziemann	500.00	
Charles Carhart, balance of expenses Hankow to United States	500.00	
Postage	5.88	
Clerical Services	500.00	$ 6,047.93
Balance as at December 31, 1927		$ 4,066.00

COMMITTEE ON COOPERATION IN LATIN AMERICA

ANNUAL REPORT, 1927

I

The need of spiritual emphasis in the relations of North America to her sister nations in Latin America has been particularly apparent in this year's work of the Committee on Cooperation in Latin America. All the material interests of the United States in Latin America have grown recently. This was dramatically illustrated a few weeks ago when a great procession of armoured cars moved for hours through armed guards, from the Federal Reserve Bank in New York across the ferries to the steamship piers in Hoboken, carrying one of the largest shipments of gold ever made in the world's history. Hundreds of kegs of twenty dollar gold pieces were going to Brazil to help stabilize her exchange. Similar shipments to Argentina, during the last four months of this year, have totalled $62,000,000. New loans for Latin America are announced every few days in New York's financial circle. The total investment of the United States in Latin America on June the 1st, 1927, was $4,800,000,000 or 40% of all of our total foreign investments. In 1919 we loaned to Latin American governments $20,900,000. In 1926 we loaned them fifteen times that much, that is $317,708,200.

Rev. Charles S. Detweiler, Superintendent of the Northern Baptist work, says in a report to his Board:

"There is no part of the world today, outside of the United States that is being Americanized more rapidly than Latin North America. This is not simply because of the rapid increase in commercial relations between those countries and the United States, nor because of the penetration of the moving picture industry, but largely because of the growing political influence of the American Government in these countries. Porto Rico is a part of the United States and completely dominated by the American political and educational system. Cuba's sovereignty is limited by the Platt Amendment, and Cuba may therefore be considered a dependency of the United States. Haiti, since 1916, has been a protectorate of the United States and will probably continue to be one for twenty years to come. The life of these peoples is being made over in a way less disturbing than by a revolution and yet more drastically than would be possible by their own efforts at reform. Nicaragua for a year at least will be an American protectorate. Some think that our government has set out to plow a long furrow in promising a fair election and then in supporting the administration so elected. Even in Salvador there is an arrangement by which Americans collect the customs and guarantee a loan contracted for internal improvements, including schools and roads. There is an unmistakable call to the church of Christ in the United States to keep pace with this new life. The spread of popular education and advance in civilization demand increased effort and expenditure to provide trained leaders in those lands."

In Buenos Aires people will point out to you the newest and most imposing building of that city as the home of the first National Bank

of Boston. They will then take you out into the suburbs and show you a residence where is housed the only North American school above the primary grade in Argentina, crowded to the doors with classes held from cellar to dome and the playground with sufficient room only for the 250 boys to stand in line. That the towering bank building represents our interest in commerce and the small ill-equipped residence represents our interest in education, is the natural conclusion of the Argentine.

Not only for South America, but for the sake of our own souls, this emphasis must be changed. We dare not let our dividends from trade go piling up so rapidly and our gifts for Christian service remain so niggardly.

And who occupies such a key position of responsibility in changing this matter as does the Committee on Cooperation?

That the American business men are beginning to realize their responsibility in exporting something more than automobiles and other manufactured articles and bringing out of these countries something more than sugar, oil, copper and bananas, is illustrated by the following which the American president of the Chamber of Commerce in Havana, Cuba, recently said:

"American investments in Cuba amount to one billion five hundred million dollars. All the profits produced by this immense investment come to us. The question is what are we doing in turn for Cuba? We complain because Spain took away all the profits and put nothing back, but what universities have we provided, what hospitals have we built, what asylums have we established?"

In spite of our enormous investments and commerce with Latin America, North America is doing less for Latin America spiritually and culturally than for any other part of the world.

Latin Americans who know North and South American life and do not generally participate in the frequent criticism that the United States is only interested in the material things in life, say over and over to the members of the Committee on Cooperation: "You make great efforts to build up trade relations with us, why do you not give us of your rich experience in education, in social betterment, in ethics and in soul culture?"

The Brazilian Ambassador to the United States on learning of the Educational Advance in South America, which proposes to enlarge the usefulness of our North American educational institutions in South America, wrote as follows:

"It has been with the greatest interest as well as with keen delight that I have learned of your plans for the development of close spiritual and cultural relationships between North and South America. These have met with my warm approval insofar as Brazil is concerned, having no doubt that my colleagues of the other countries of South America have felt that the subject and your aims appeal to their sense of patriotism.

"This 'Educational Advance in South America' which proposed to enlarge

the work of a number of North American schools in South America, and to provide for a larger inter-American spiritual exchange, should have far-reaching results.

"No doubt the business men of your country will see that you are contributing in a large way to that fellowship and confidence on which alone can be based a permanent exchange of goods as well as of friendships."

It is most enlightening and challenging that Educational Advance in South America, started on the field, has this year received its greatest gifts and inspirations from South Americans. A Chilean, graduate of one of these institutions, recently announced a gift of one hundred thousand dollars to that institution, providing a similar amount was raised in this country. A graduate of another one of these institutions, mayor of his city, gave for the erection of a new building for his school one hundred thousand pesos. The question is sometimes asked, if South Americans are interested in these schools why do they not support them? One reply is that they do. The American mission schools in South America are more largely supported by the students who attend them than are Columbia University or Oberlin College. The community in general has not yet learned to give largely to these schools or to any other philanthropic enterprise, foreign or national.

II

GROWING INTEREST IN LATIN AMERICA

Unfortunate as have been the difficulties between the United States Government and those of Mexico, Nicaragua and Panama during the past year, they have undoubtedly contributed to developing new interest in our southern neighbors. The Committee on Cooperation in Latin America and its constituent boards have in the past faced as their greatest difficulty the indifference and ignorance of the people of the United States concerning Latin America. During the present year probably more inquiries have been received by the Committee from outside sources than in any other five years of its existence. Its officers have given much time to conferences of the editorial staffs of newspapers and magazines, officials of national organizations desiring to study Latin America, foundations preparing to develop research departments for Latin America, colleges, women's clubs and commercial organizations desiring guidance in promoting courses in Latin American subjects, officers in the governments, business organizations and cultural movements seeking information along many different lines as well as individual inquiry from various parts of America and Europe.

During one week recently the Executive Secretary, beside his regular schedule, which included two half days in meetings of subcommittees, gave time to the following: The consul general of one of the South American countries who wished advice on the publication of a magazine in the United States, the Chairman of the Com-

mittee of womens' clubs desirous of outlining a year's course of study for community clubs throughout one of the States, the officials of two international organizations desiring to make closer connections with Latin America, two travelers who wanted information and letters of introduction to South America, an editorial conference with the staff of a magazine preparing a special edition on Latin America, public officials desiring advice concerning certain Spanish documents, a feature writer desiring information and letters of introduction for studying special topics in Mexico and Spain, answering inquiries from several organizations concerning the coming Pan American Conference and speakers on Latin American subjects. During the same week four evening addresses were given on Latin America and a group of fifteen Latin American students received at home. An average of an address a day was given during the year in churches, forums, colleges and other centers, with a series of lectures at the National University of Mexico during the month of July and a regular course at Columbia University during the winter term.

The Secretaries of Regional Committees report an equal demand from the general public for their services. From Brazil comes the statement:

"The extensive voyage of our executive secretary resulted in an increase of our relationships with many Christian organizations in other parts of the world. Through the Sunday Schools a correspondence has been started among school children in Portuguese East Africa, Japan and Brazil. In Scandinavia there is much interest in our field and work. The Labour Office and the Commission on Topics of the League of Nations correspond with us. Public school superintendents in the United States apply to our office for information on Brazil. Foreign magazines ask for articles on social and religious problems. A Consulate has requested our services to get documents from certain archives. A Japanese missionary in Brazil writes that a timely call on a merchant in New York has resulted in a gift of $10,000 for a school in S. Paulo. A French diplomat brings to our Committee a message of the French Protestant Federation. The newly formed Federation of Christian Churches of Czechoslovakia is in contact with our movement in South America. The Alliance for Promoting Peace through the Churches requests our secretary to help in organizing the South American councils."

Dr. W. E. Browning, who has been giving his whole time this year developing cooperation in the Rio Plata District, reports his office, recently opened, as the center of many activities which are not only advancing cooperation but are reaching out into the life of the city. The Minister of Foreign Relations was among those who called on the office for information. He has given considerable attention to important foreign visitors and in one of the receptions at his home had both Mrs. Theodore Roosevelt and Mrs. Grover Cleveland Preston. Dr. Browning's convictions about the importance of Buenos Aires as a great cultural center for the Latin world and the need of enlarging Evangelical institutions there have grown because of the many fields of service he has found this year. He says:

"In view of the evident importance of this city as a center of Christian work and influence, it is eminently desirable that a Secretary for Social work

should be located permanently in Buenos Aires and a skilled evangelist give us a year in the different sections of South America. Christian work would be set forward tremendously, and the spirit of cooperation greatly strengthened. The longer one lives in Buenos Aires, the more one is impressed with its tremendous cultural output, and the ever increasing influence of this city throughout Latin America. Its great daily papers are quoted in the utmost corners of the continent, as also in Europe and the United States of America, and the steady and enormous economic advance of the country as a whole easily puts it in first place among the Latin nations of the Western world."

Dr. Browning has completed the manuscript of "The Sacred Books of Christianity" in Spanish, and has given much time to securing writers for the book on Latin America in the series "Christian Voices Around the World," published by the Student Volunteer Movement.

III

CHANGING CONDITIONS

The changing conditions in Latin America, concerning which this Committee has the responsibility of keeping the boards informed, and the necessary implications in methods of work found in these changes, were described by the report of the Secretary of the Committee on Cooperation in Brazil:

"To understand the new problems we are facing in Brazil, one must keep in mind the following facts: The government is liberal. The economic problems have the right of way. Motor roads are opening the hinterland. The radio is broadcasting everywhere good music, lessons in hygiene, civics, foreign languages, fashion, domestic science, and appeals for social reform. A number of causes have raised large sums of money, by selling flowers on the streets. The Y. W. C. A. launched a campaign in Rio and raised a large amount of money for the new building. Many church buildings are being erected all over the country. The several denominations are closing their ranks to face their heavy tasks. The leaders are overworked. There is a centripetal movement around the nucleus of every Christian organization. And here lies our chief problem: How far the greater, cooperative enterprises will be able to command the attention of busy workers, who are under the pressure of heavy denominational responsibilities. How shall we be able to enlist the loyalty of people who are deeply engaged in some form of Christian work and have not realized that the great victories are won over large battle fields?"

Such new conditions sometimes call for shifting of methods.

Professor Paul Monroe of Teachers College believes that the rural school work now being done by the government in Mexico is giving such large results that one of the best things missionary societies interested in Mexican education could do would be to cooperate and encourage such a program. The awakening of Latin American teachers to the need of a modern program is illustrated by voluntary conventions called during this year by teachers in Argentina and in Mexico to which representatives from other nations have been invited. An important group of educators of Brazil have recently formed an association to study how to improve Brazilian education

and private citizens have begun to invite educators into their homes to give lectures to select groups who are desirous of studying educational methods. The Guatemalan Government, desirous of tightening up its educational organization and recognizing the need of enlisting the forces of both private and public schools in the gigantic task of eliminating illiteracy, recently appointed an advisory council of education; one-third of the membership is selected each by the representatives of the superior state schools, by the state common schools and by the principals of private schools. The council will be a salaried body to study very carefully all educational questions, the final authority remaining with the Minister of Education.

Chile has this year dismissed paid religious teachers from the public schools, reorganized her universities and made several reforms in general education systems, providing for more careful instruction. Mexico has carried still further inspection of all schools by Government educational authorities. A German Commission has suggested liberalized policies in Colombia. Other Latin American countries have not only enlarged the provision for inspecting all education but have taken other steps which will have effect on foreign and missionary schools. None of these regulations are in hostility to mission schools but they do call for the re-study of what are the most important contributions that such schools can make to these various nations. The fact is that the mission schools have received additional recognition by governments during the past year. A number of American mission schools have received such recognition by the Mexican Government recently. The Brazilian Government has placed Mackenzie College on an equal standing with government institutions, and the Regents of the University of the State of New York have this year granted Mackenzie College the right to confer its own degrees without further reference to the University, only two other institutions incorporated under the Regents being given such privilege. Bennett College has also received recognition from the government. The agricultural school at Lavras and a number of other Brazilian institutions enjoy such recognition. Colegio Americano in Buenos Aires is incorporated as one of the secondary schools, the graduates of which are admitted into the University of Buenos Aires. This year the Minister of Education gave an address at the graduating exercises and the Ambassador of the United States awarded the diplomas.

IV

RECOGNITION OF EVANGELICAL WORK

The Secretary of one of the Regional Committees writes as follows:

"I would not have believed if I were told one year ago that the atmosphere in this country would have changed so favorably toward the Evangelical Church. A personal friend of mine has recently been elected Governor of

one of the States. He is an open-minded man, desirous of cooperating with me in every way. I have been elected a member of the Geographical Society and appointed, along with the Governor of my State, as a member of a small directory for civic movements. We are facing tremendous opportunities. The avenues of influence are opening wonderfully. I mean to enter them even if the routine of our office suffers some. What makes me uneasy is that some of the Evangelicals who might be placed in outstanding positions are too busy with their small affairs to give attention to big movements now opening to us. Some of the nation's best national leaders are feeling that the Evangelicals have a special contribution to make because of our Christian motives."

Pictures of schools, hospitals, churches and other evangelical groups as well as articles, news items and editorials concerning evangelical work are coming to be rather common in the newspapers of Latin America. The meeting of the Minister of Interior of Cuba with the Pastors' Association in Havana, the attendance by the Director of the Department of Public Health upon a celebration at the Evangelical Hospital in Rio de Janeiro, the attendance of distinguished European diplomats and Brazilian Government officials at a meeting of the Union Evangelical Seminary at Rio de Janeiro celebrating the four hundredth anniversary of the foundation of University of Upsala, the important work of evangelical leaders like Professor Erasmo Braga and Professor Andres Osuna, who are called upon to participate prominently in all kind of community developments such as temperance movements, charity organizations, campaigns against vice, educational reforms, have been notable during this year.

The City of Rio de Janeiro has recently recognized in various ways the great work done by the late lamented Rev. Alvaro Reis, and the City Council has now proposed to name one of its streets Rua Pastor Alvaro Reis.

The number of North American missionaries is being lessened in a number of organizations and larger help is being given to the National Church. One board in reporting the increased assumption of support by these young churches, with newly organized home mission societies, says that it now has only one ordained American in Cuba, and has recently made a Mexican superintendent of all its work in Mexico. These churches are also beginning to send the finest type of capable leaders as missionaries to less developed countries in the Caribbean. The churches in Mexico and Brazil have this year made hopeful beginnings in work among the Indians.

This has been accomplished in spite of the fact that the Evangelical churches and schools, the Christian Associations and such philanthropic organizations as the Rockefeller Foundation have suffered from the false accusation that they are interested in promoting the much feared North American dominance.

One of the oldest missionaries in Chile writes:

"The imponderable influences within South American Republics are all working silently against the United States and our evangelical work cannot

escape the hidden pressure. I am convinced that the servants of Christ who alone will be able to build surely must seek the only safe foundation. About Jesus Christ we can rally with gladness of heart and kindling hope. Looking ahead to consolidated Christianity we must endeavor to slough off everything which savors of North Americanism and emphasize everything which is essential to Christianity.

"During the Week of Prayer at the Y. M. C. A., I was so profoundly impressed by the deepening interest of men in basic spiritual realities that I had a long talk with several with a view toward conserving and cultivating the keen desire of men to acquaint themselves with a person who lies outside the realm of speculation and sectarian controversy. . . ."

There are many indications that there is a profound stirring of the spirit of Latin America at present, which means a greatly enlarged opportunity for presenting the Christian Message.

A book has just appeared which may be destined to be epoch making in Latin American religious thought. For the first time in Latin American literature an author of first rank has written on the subject of Christianity, not in a cold objective way but as a man who has after long search and struggle come to a point where he definitely calls himself a Christian, though very carefully adding that he does not belong to any ecclesiastical organization. The writer in question is no other than the great Argentine historian, Ricardo Rojas, the Rector of the University of Buenos Aires.

V

RECENT COOPERATIVE DEVELOPMENTS

Religious Education.—One of the outstanding findings of the Montevideo Congress called for the production of a new and comprehensive curriculum of religious education for the local church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training in Spanish and Portuguese-speaking countries. The Committee on Cooperation in Latin America was requested to help the Committees in South America which were to be set up for the purpose of developing these courses. Last spring we were notified by South America that their forces could not begin work until some specialist from North America was sent to help initiate the work. Dr. Wade Crawford Barclay was secured to make a trip to South America, where he met with the Committees in Brazil, the River Plate and Chile, particularly, to start this plan for developing an indigenous curriculum. Dr. Barclay found the deepest interest in the matter.

Meetings were held with various regional committees following which the Central Committee on Religious Education met in Buenos Aires. For the first time in the history of our work in Latin America we have definitely faced up to what the Latin Americans themselves believed should be done in teaching the Scriptures to their own people.

The report points out that it seems almost inexplicable that the

need of textbooks and courses of study in the vernacular has been so long overlooked. The total investment in buildings and other material equipment of the mission schools of the evangelical churches represented in this program has involved an aggregate outlay running into millions and the annual budget for salaries of teachers to hundreds of thousands. These schools exist primarily for the teaching of the Christian religion and for the development of Christian life and character. Next to the personal influence of the teachers in contributing to these ends are suitable courses, well taught, with the aid of the printed page. But strange to say, up to the present, investment in teaching literature has been almost nil. Again and again when the teachers of different age-groups were asked, "what literature do you have in Spanish, in Portuguese, for the teaching of religion and the Christian Scriptures to your pupils?" the answers came, "none"; "practically none"; "none that are suitable."

The regional and central committees did a most thorough piece of work in their study of the courses that should be prepared in the next five years. They have made a definite estimate for each one of these courses and the whole totals $55,650.00 over a period of five years, a little over $11,000.00 a year. The Continental Committee has set up headquarters in Buenos Aires and is ready to proceed vigorously. Already three of the manuscripts are practically ready for publication. Certain books of a pedagogical nature are requested in translation from the United States. Ample precautions are being taken by an editorial committee which will guarantee that these books will be as useful to Mexico, Central America, the West Indies, Spain and Portugal and to these language groups in the United States as they are to South America.

After a very careful study of the whole plan by our Committee on Religious Education it was decided that it will be best for the Educational Advance in South America to be asked to raise $30,000 of this fund and the boards be requested to subscribe the other $30,000. Already several boards have accepted their proportionate share and the Northern and Southern Methodists have both agreed to raise their share also of the amount sought from public solicitation, totaling $10,000 from each communion.

Training of Christian Leaders.—Two things have become very much clearer this year (1) that the advancement of the Evangelical cause is absolutely dependent on providing the best possible training for leadership, (2) that in large and advanced fields Union Seminaries are the only agencies for such training. These seminaries now exist in Mexico, Porto Rico, Brazil, Argentina and Chile. All these except the last, which has a new property, are meeting in rented quarters and are now working for new buildings. Mexico and Porto Rico have secured their needed land. In Colombia, where the Presbyterians carry most of the responsibility, a gift of $60,000 has been received by them for the opening of a seminary at Medellin. Several

of these seminaries are feeling deeply the lack of support given by the Churches. In urging a greater emphasis on the preparation of a trained ministry as the first and indispensable need, Dr. W. E. Browning points out that in two of the Union Seminaries supported jointly, this year only one denomination had students and that in Chile the Methodists have made a gain of only five preachers in twenty years and the Presbyterians twelve, although six are on the retired list. In the River Plate district, the Methodists have gained four ministers in ten years and the Disciples of Christ have only three ordained men, yet the antagonistic feeling is growing and it seems that sooner or later foreign missionaries will be excluded from "exercising the ministry" in all Latin America, as is now the case in Mexico.

Brazil says: "The greatest of our problems is that of leadership. The growth of population, the rapid development of all the denominations, religious education, the social reform movements, the thin ranks of the ministry, the workers that grow old, the great waves of immigrants, the new missionary movements in Portugal and Africa, the danger of developing a purely materialistic type of civilization—all these opportunities for service call for Christian leaders."

Chile says: "The churches are demanding a much higher standard of scholarship and better developed gifts from their pastors for times are changing rapidly. Your Committee on Cooperation, in its regular publications and in its suggested discussions ought to stress more than ever before the imperative need of a ministry equal to the challenge of the next generation—men of true culture, developed piety and liberal outlook, Christian gentlemen who can command the respect of the highest and the confidence of the lowest."

Continental Evangelistic Campaign.—A Continental Committee, proposed at the Montevideo Congress, was organized this year with Dr. Browning as secretary. The committee awaits the sending of a specialist in evangelism to lead in this work. Suggestions have been made concerning the securing of Dr. W. D. Biederwolf and Dr. Stanley Jones, the latter's book now translated into Spanish. having a wide circulation. Conditions were never so favorable to such an evangelistic effort as today. Dr. John A. Mackay who is one among a number of workers who have had most encouraging experiences in evangelism recently, says that there is a tremendous opportunity now in South America for men who will deliver the Christian message in public halls or theatres, thus reaching those who have strong prejudice against things ecclesiastical. In Cuba and Porto Rico most important results have come from evangelistic meetings. Aggressive measures should be taken to accept the present open field for evangelism of the type particularly adapted to Latin American conditions.

South American Educational Advance.—This movement has now raised about $800,000 of the $2,590,000 which it set as a goal for the schools and cooperative program in South America. While the money is coming slower than is desired, yet the campaign has

already had large results. Experience indicates the need of a long process of education which gradually will develop for a combination of schools in South America what that combination has, through years of intensive work, developed for American schools in the Near East, which have now raised a total of thirteen million dollars. How a similar result may be accomplished for Latin America through the proper organization of each separate school and the proper coordination of all in a central promotional organization that would challenge large givers, should now be carefully studied.

The fund of $170,000 asked by this Committee for Religious Education, Health, Literature, Social Service, Exchange Lectures and Indian Work has received little attention so far, because the officers of the Committee have given most of their energies to the larger fund involved in the schools. However, the Religious Education program is now fairly launched and recently an Advisory Committee of eminent public health authorities has been formed to lend its influence to this project. The other projects should have immediate attention.

Enlarged service and support of Mission Schools.—Reference has already been made to the development of these schools. The Sub-Committee on Education has made careful studies recently as to whether changed conditions suggest different methods, curricula and organization. Changes are compelled in schools that have been conducting their courses in English, when a law is passed, as happened in Chile this year, requiring that instruction be given in the national language. A whole series of new regulations in various countries suggest trends which have led the Educational Committee to feel the necessity of appointing an outstanding Educational Commission of the best authorities both in North and in South America to make a careful survey of the situation.

The two most urgent problems at present are (1) shall mission schools follow the government programs, adding to those what they can of moral and spiritual training; or shall they do special pieces of educational work, entirely different from government schools, but which are evidently of great need? (2) What kind of organization shall the more advanced schools have—shall they remain closely tied to mission boards, expecting such to supply their rapidly increasing financial needs, or shall they organize separate Christian boards of trustees, made up of educationally and financially able individuals of North and Latin America, who will undertake to relieve largely the Boards of what seems to be an impossible burden?

Caribbean Conference.—Along with the plans for holding the Montevideo Congress for South America, went those for holding a similar meeting for the northern part of Latin America. The workers in Cuba have recently taken the initiative in organizing such a conference and have overtured the Committee on Cooperation to call such a conference and to work with the Cuban Committee in its organization. This invitation has been accepted and the conference

is now planned to meet in Havana, around April 1st, 1929. It is expected that the conference will be predominantly Latin in its delegations, language and discussions. Delegates will not be encouraged who do not speak Spanish or have an intimate knowledge of and responsibility for work in that field. The following countries will be included in the purview of the conference; Mexico, Central America, Cuba, Haiti, Santo Domingo, Porto Rico, Venezuela and Colombia. The conference will be limited to two hundred delegates. The following subjects have been selected by the Cuban Committee: Education, Evangelization, Self-support, Preparation of Ministers, Inter-relations of Churches and of Evangelical Institutions in Spanish America, Social Service, Statistics of Evangelical Forces, Women's Activities within and without the Church. Preparation will be by questionnaires widely discussed by groups in all the countries included, aided by monographs distributed through the year, with each country bringing its own findings or suggestions for action.

Work in Spain.—Spurred by the possibility that the small support now being given to work in Spain might be withdrawn, a Committee has been appointed this year, with Dr. Frank Mason North as Chairman, to study how the American Churches might more directly encourage the Evangelical Cause in Spain which is so directly connected with Protestantism in Latin America. It is hoped to secure the cooperation of the Churches in Latin America in forwarding specially needed schools, the Union Seminary (organized this year) and the literature work.

La Nueva Democracia.—This year has demonstrated especially the value of publishing a magazine like *La Nueva Democracia*. The criticism of the United States in Latin America has given the magazine more of an opportunity than ever to lead statesmen and writers to reach a better basis for mutual understanding and continental friendship.

Relations between the United States and Latin America were most discouraging at the beginning of the year. However, a tremendous demonstration of Christian public opinion for the right kind of relations with Latin America had its effect. The year closes with the most encouraging situation between Mexico and the United States that has existed for more than a decade, showing what can be accomplished by a friendly attitude, such as demonstrated by the new Ambassador of the United States in Mexico, and by other positive demonstrations of amity and frank discussion of fundamental questions.

The Sixth Pan American Conference, to meet in Havana, Cuba, January 16, 1928, will face many extremely important problems. The United States will be represented by the most distinguished delegation that has ever been sent to one of these conferences and the earnest hope is expressed by Christian forces everywhere that there may be a frank discussion of these problems around a common

table, with an earnest desire for justice and good will which may clear up many of the questions that have unfortunately divided the continent and may provide for a means of settling amicably problems which arise in the future. Many of the delegates chosen for the Havana Congress are collaborators or readers of *La Nueva Democracia* and a special number has been prepared which will be placed in the hands of each attendant at the Conference.

It has been most gratifying to receive during this year an unusually large number of commendations of the review from distinguished writers, educators and public officials from many parts of America and Spain. The Consul General of one of the most important countries in America recently said that *La Nueva Democracia* was causing more people in his country to think than any other publication. Particularly encouraging is the new influence the magazine has acquired in Spain, where one of the intellectual leaders became so enamoured of the publication that he has secured more than three hundred subscriptions from the most distinguished people of that country.

We feel that those who are so generously supporting *La Nueva Democracia* will be glad to know that in these difficult days when there are so many forces working against international accord and spiritual vision that this magazine, dedicated to the predominance of the spiritual over the material, the power of love over that of hate, has had the widest acceptance of any in its history.

Wide Outreach of the Committee's Service.—The forces represented in the Committee on Cooperation in Latin America are called upon to face a greatly extended battle line. An organized constructive program is needed to resist the various influences working so actively today against the very spirit of the Reformation. Not that a negative, critical attitude should be taken toward any ecclesiastical or political organization, but that the Committee finds itself more continuously challenged to meet large issues, to think in large terms and throw its influence on the side of that Freedom in Christ for which Protestantism has ever stood.

In countries like Spain, Mexico, Chile, Argentina and Brazil where this struggle for liberal ideas has been peculiarly marked, the Committee has rendered a service through literature, through contacts with key people at strategic times and places, which no single denominational force could possibly render.

Instead of the growing nationalism being allowed to create narrow nationalist churches, with prejudices above Christ, this Committee is challenged to work for a broad international fellowship. Instead of allowing the present wave of denominationalism to react against progress, the Committee must study how the new national leaders, while given the leadership of their churches, shall see the larger relations of the Kingdom and not turn toward a narrow denominationalism. Instead of allowing the claim that Protestantism is not adapted to the Latin people and that it is propagated as a part of the policy

of peaceful penetration of the United States, this Committee should demonstrate the truth that it has no political or economic motives or connections and that the principles of the Reformation were early accepted by the best Latin minds, that such modern writers as Torrubiano of Spain and Rojas of Argentina, as well as the Spanish mystics of the Fifteenth and Sixteenth Centuries favor the principles advocated by Protestantism.

The Committee should then make a conscious effort (1) To help all liberal and spiritual movements among the Iberian peoples, (2) To emphasize the need of international and interdenominational mindedness, rather than a narrow nationalism and denominationalism in the growing autonomous churches in Latin America, (3) To demonstrate that not only is the Protestant cause independent of any economic or political connection with any Anglo-Saxon power, but that the principles of the Reformation are exactly those which Latin American peoples particularly need in meeting present day problems.

VI

WHAT COULD GREATER CONCENTRATION OF EFFORT AND LARGER FUNDS ACCOMPLISH?

In common with denominational missionary organizations, the Committee on Cooperation in Latin America faces difficult problems. Which way shall we move? Because individual boards are having to cut appropriations to many of their own enterprises and because, just as there is a recrudescence of nationalism, so there is of denominationalism, the wise thing for this Committee may be to refrain from any enlarged or new plans for the development of cooperative enterprises during the near future, patiently performing whatever service it can to help denominational boards to keep their work as efficient as possible. This would mean merely the recognition of a situation which a conservative worker in one field describes as follows:

"There is no question in my mind that there is a swing of the pendulum towards greater denominational concentration. We are beginning to feel it here. In so far as it has touched us as yet I think it is almost entirely due to the financial crisis in the Boards at home. They are each year finding themselves with less money for mission work than in the previous year. Probably it is but natural that they feel they must attend first to the older work, that established years ago, which is purely denominational. One Board has cut off its appropriation to the Evangelical Seminary, and its subsidy to the union publishing house and others are feeling the pinch and showing a trend to slackened interest in these enterprises.

"This seems to me very unfortunate; especially because we feel we are just getting to where we can render efficient service. But frankly, I believe there must be almost a revolution in methods in the 'homeland' before we can count on any further progress on the mission fields. . . ."

To have cooperation slowed down and a return to denominational emphasis in fields like Mexico, when the development of liberal thought and social consciousness is opening such large opportunities

before the Evangelical forces, fairly makes one shudder. And yet there are alarming tendencies toward such a situation, which call for the closest examination of the whole missionary enterprise to discover the source of such trends.

But if there is a tendency on the one hand to give less support to interdenominational enterprises, there is a feeling among many, both within and without the immediate missionary circle, that the only way out of present situations is a much larger cooperative program. An article in the *Atlantic Monthly* (December, 1927) is significant of much friendly criticism of missions as maintaining too many separate organizations at home, with large overhead expenses, to propagate our religion abroad. In one of the smaller fields, Santo Domingo, the Committee on Cooperation in Latin America has already shown that it is practical not simply to allocate territory and develop certain union institutions to serve denominations, but that various boards in the home land can actually unite in one organization and reduce overhead expenses to a minimum.

Without discussing whether or not such radical methods might be applied with profit to older and more complex fields, there seems to be no doubt that by multiplying the well accepted method of cooperative institutions, the work of the Evangelical Church could be astonishingly enlarged and its influence extended a thousand fold.

The following are a few cooperative enterprises languishing for support: A Sunday School Secretary for Mexico, where for three years the Religious Education forces have been asking the boards for an annual subsidy of $3,000 to help them employ and pay the expenses of a man who could set forward inestimably religious education in that needy land; a fund for publishing pamphlets by the Union Press for wide distribution, that might stir the whole Mexican nation in this time of religious crisis; the employment of a Secretary for Cooperation in Cuba, with the opportunity of vitalizing the whole Evangelical movement into a particularly penetrating force in that progressive, modernized island; the beginning of a Hampton Institute type of school in Santo Domingo, which would immediately influence the whole educational system of the country; the building of a Bible House in Rio de Janeiro, which would be headquarters for all Evangelical cooperation of the country and the erection of a hotel and conference hall on the newly acquired interdenominational conference grounds, thus setting forward the cooperative Evangelical work as an outstanding national institution; firmly establishing in Buenos Aires, second largest Latin city in the world, a graduate faculty of theology and social sciences that would furnish the select and specially well prepared leadership which Protestantism is demanding in almost every Latin country in the world today; a Secretary for Cooperation in Chile who could lead the Chilean forces immediately into a large program of service for the awakened social groups in that land; an interdenominational worker for Peru,

Ecuador, Colombia and Venezuela where the entrance of a new industrialism is bringing in a complete material transformation, and where there is peculiar need of uniting the small Evangelical forces of those lands in a program that would give courage to them and to all embryonic liberal groups now inactive through lack of leadership; a similar worker for the six republics of Central America, who might specialize in the distribution of literature and in other propaganda that will bring new courage and vision to the isolated workers in these countries and give the discouraged public a new conception of the hope within the Evangelical program; the revivifying of union bookstores in Mexico, Havana, Santa Domingo, Ponce, Santiago de Chile, Buenos Aires and Rio de Janeiro, now hopelessly curtailed by limited stock, small quarters and debts, yet facing enormous opportunities in countries anxious to read but with the smallest selection of character-building books; the sending of an educational commission to South America to study with the people on the field the programs and ramifications of the American mission schools; a small promotional fund for *La Nueva Democracia* which would enable the magazine to carry its message of good-will and spiritual health to a greatly enlarged circle of Latin American leaders; a small subsidy for training workers for cooperative activities, by observation and practice in places where this is successfully done; providing one or more leaders for the Continent wide evangelistic campaign which is now overdue in South America; the completion of the plans to give South America a public health specialist, a social service worker, a promotional agent for literature, exchange lectures, and the aid so earnestly sought by the newly organized Continental Committee on Religious Education.

These are all simple and pressing needs, long recognized and urged. They do not include the larger sums needed to equip the schools in the Educational Advance in South America or the building of the Union Seminaries in Porto Rico and Mexico, the Hospital in Santo Domingo and the Union Church in Havana. Most of them could be met by a surprisingly small expenditure of money on the part of the various Christian forces interested in these countries. They would call out a large response from the churches and the publicly minded people of Latin America, who would be helped to help themselves, to enlarge their vision and their program and possibly to gain victories in mass education and evangelization which with present day methods are beyond conception.

In many ways the Committee on Cooperation in Latin America is in a strategic position to lead in a new era of missionary administration, which is generally recognized as being upon us. It began its work in a section of the world where there was probably less cooperation than in any of the other mission fields. It now has a background of experience with successful cooperative and union

institutions and a technique in methods of coordination of Christian forces both in North and in Latin America that gives it a peculiarly important asset among missionary forces of today. It is dealing with slowly growing national churches that are planted in a superior economic and cultural environment, with the development of revolutionary social movements and offer therefore a rare opportunity for rapid growth and power.

Probably the Committee's first duty is a very serious investigation of what its constituent boards are now doing separately which they might do more effectively and at greater savings together. Along with this might well go a study of the ways to better present cooperative programs, freeing them of the necessity of putting the balance of denominational representation before efficiency and spiritual power.

In common with most other mission fields, Latin America offers a more open door than ever for the right kind of missionary work, which recognizes a growing national church, a changing industrial situation and a new social consciousness. In the coming Caribbean Conference, in the South American Educational Advance, in the challenging problems involved in countries like Mexico, where the cooperative program and all other institutions are being tested, and in the new interest of thinking Latin Americans in the Man of Galilee, this Committee finds its opportunity for winning new victories for Christ.

Samuel G. Inman,
Secretary.

Robert E. Speer,
Chairman.

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THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

ARTICLE I. NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

ARTICLE II. FUNCTIONS

The functions of the Foreign Missions Conference of North America are to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; to provide, through its Committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

ARTICLE III. AUTHORITY

Sec. 1. The Conference and its Committees represent the participating Boards and Societies in the sense of posessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

Sec. 2. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Article on Voting, request or authorize the Conference or its Committees to act.

ARTICLE IV. MEETINGS

Sec. 1. A meeting shall be held annually in January at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

Sec. 2. The meetings of the Conference are not held for the purpose of exploiting or indorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

ARTICLE V. MEMBERSHIP

Sec. 1. Foreign missionary Boards and Societies, having separate church constituencies in the United States and Canada, whose annual incomes are less than $20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or Societies having incomes between $20,000 and $100,000 shall be entitled to be represented by three delegates, including executive officers. Boards or Societies having incomes over $100,000 shall be entitled to one additional delegate for each additional $100,000 or fraction thereof. Boards

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Dr. Ralph W. Sockman, Methodist Episcopal
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Dr. S. G. Ziegler, United Brethren in Christ

Sec. 9. The secretary of the Conference shall furnish suitable credential blanks to the constituent Boards and societies at least sixty days in advance of the meeting of the Conference.

ARTICLE VI. VOTING

Sec. 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

Sec. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-third's vote shall be required.

Sec. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies.

Sec. 4. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

ARTICLE VII. OFFICERS

Sec. 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen and a Secretary and Treasurer. The office of Secretary and Treasurer may be vested in one person.

Sec. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

Sec. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

Sec. 4. The Secretary shall keep all records and be a member ex officio of all Committees.

ARTICLE VIII. COMMITTEES

Sec. 1. The Conference shall appoint the following Standing Committees and their membership shall be as stated:

(a) The Committee of Reference and Counsel, thirty-six members.

(b) The Committee on Nominations, nine members.

Sec. 2. Standing Committees other than the Committee on Nominations shall be so appointed that the terms of office of one-third of the members of each Committee shall expire each year. No member of the Conference shall be eligible for continuous service upon any one of the Standing Committees for more than two full terms, except by the unanimous recommendation of the Nominating Committee, unanimously indorsed by the Conference. All Standing Committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be appointed by the Chairman of the Conference from members of the Conference in actual

attendance; provided, however, that two-thirds of the Committee shall consist of persons who were not members of the Committee the previous year.

Sec. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be apointed at the opening session on nomination of the Committee of Reference and Counsel.

Sec. 4. Other committees may be appointed from time to time, as the Conference may direct.

ARTICLE IX. DUTIES OF COMMITTEES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting, in coordinating the work of the various Committees, Boards and Commissions of the Conference and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other Committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, cooperating members chosen from the Conference or from the Boards composing the Conference or their constituencies, but such cooperating members shall not thereby become members of the Committee of Reference and Counsel.

Sec. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) *Foreign Affairs:* including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) *Home Base:* including questions relating to the cultivation of the home churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) *Finance:* including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary cooperation with the Treasurer of the Conference in the securing and disbursing of funds.

(d) *Arrangements:* including making the arrangements for the annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(e) *The Committee on Religious Needs of Anglo American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings, and in creating a wholesome and intelligent religious life among these communities.

Sec. 3. The Committee on Nominations shall present lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

ARTICLE X. COMMITTEE REPORTS

Sec. 1. The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least four weeks before the assembling of the annual Conference.

Sec. 2. In preparing its report, each Committee shall consider separate topics by themselves, concluding each topic with whatever finding or recommendation it desires to propose. Each topic with resolution or recommendation shall be discussed and disposed of by the Conference before the following topic of the same report is considered, except as may be called for by the Conference.

Sec. 3. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

Sec. 4. Every member shall have equal opportunity to speak upon each separate resolution.

ARTICLE XI. RESOLUTIONS

Sec. 1. All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

Sec. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

ARTICLE XII. EXPENSES

Sec. 1. The expenses of the delegates shall be met by their respective Boards or by the delegates themselves.

Sec. 2. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute directly or indirectly, in proportion to the income which forms the basis of its representation, but any Board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

ARTICLE XIII. REPORTS OF THE CONFERENCE

The reports of the Committee as amended, the discussion thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

ARTICLE XIV. QUORUM

Twenty-five members shall constitute a quorum.

ARTICLE XV. AMENDMENTS

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

ARTICLE I. NAME

The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc.

ARTICLE II. OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

ARTICLE III. MEMBERSHIP

This Committee shall be composed of thirty-six members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

ARTICLE IV. MEETINGS

Sec. 1. The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Sec. 2. Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

ARTICLE V. DUTIES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures, relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee.

Sec. 2. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

ARTICLE VI. OFFICERS

Sec. 1. The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Recording Secretary, a Secretary, a Treasurer, and an Assistant Treasurer, of whom the last three may be chosen from outside the membership of the Committee; the Secretary and the Treasurer shall become by virtue of their election associate members of the Committee without vote.

Sec. 2. These Officers shall be elected by the Committee at the first meeting of each year following upon the annual meeting of the Foreign Missions Conference of North America.

Sec. 3. The Secretary of the Foreign Missions Conference of North America shall be *ex officio* a member of the Committee.

ARTICLE VII. DUTIES OF OFFICERS

Sec. 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

Sec. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

Sec. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

Sec. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

ARTICLE VIII. SUB-COMMITTEES

Sec. 1. *Standing.*—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

(1) Executive Committee.
(2) On Missions and Governments.
(3) On Finance and Headquarters.
(4) On the Cultivation of the Home Church.
(5) On Christian Literature on the Mission Field.
(6) On Medical Missions.
(7) On Arrangements.
(8) On Missionary Research Library.
(9) On Religious Needs of Anglo-American Communities.
(10) On the Preparation of Missionaries.
(11) On Africa.
(12) On Religious Education in Mission Lands.
(13) On Foreign Students in North America.

Sec. 2. *Special.*—The Committee may appoint from time to time as occasions arise Special Sub-Committees with functions defined by the Committee.

Sec. 3. *Membership.*—The Chairmen of all Standing and Special Sub-Committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

ARTICLE IX. EXPENSES

The expenses of all members of the Committee and of all regular members of the Standing and Special Sub-Committees attending regular meetings of the Committee and its Sub-Committee shall be paid out of the Treasury of the Committee.

ARTICLE X. QUORUM

Nine of the members of the Committee shall constitute a quorum.

ARTICLE XI. AMENDMENTS

Sec. 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Sec. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

THE ACT OF INCORPORATION

AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.
Chap. 699.
Became a law June 1, 1917, with the approval of the Governor.
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SECTION 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SECTION 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference of North America.

SECTION 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SECTION 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time

to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SECTION 6. The principal office of the corporation hereby created shall at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

SECTION 7. This act shall take effect immediately.

OFFICE OF THE SECRETARY OF STATE,
STATE OF NEW YORK, ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,
Secretary of State.

CONSTITUTION OF THE COMMITTEE ON MISSIONARY PREPARATION

I. MEMBERSHIP

The Committee on Missionary Preparation shall consist of at least fifteen members, to be representative of Foreign Mission Boards and of institutions in which missionaries are trained, to be appointed by the Committee of Reference and Counsel.

II. AIM

The Committee on Missionary Preparation shall have as its aim to secure the most adequate kind and quality of preparation for those who are training for foreign missionary service.

III. METHODS

1. The Committee shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to the World Missionary Conference, 1910.

2. The Committee shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers and lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

CONSTITUTION OF THE INTERNATONAL MISSIONARY COUNCIL

I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission field.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to cooperate.

II. MEMBERSHIP

The Council is constituted by the national missionary organizations[1] in the different countries. Except as may be determined otherwise by subsequent action of the Council, representation shall be as follows:

Foreign Missions Conference of North America (United States and Canada)	20
Conference of Missionary Societies in Great Britain and Ireland	14
United Missionary Council of Australia	2
New Zealand	1
South Africa	2
Deutsche Evangelische Missions-ausschus	6
Société des Missions Evangéliques de Paris	4
Commissie van Advies (The Netherlands)	2
Allmänna Svenska Missionskonferensen	2
Missionary Societies of Switzerland	2
Norske Missioners Fälleskomite	2
Dansk Missionsraad	2
National Joint Missions Committee of Finland	1
Société Belge de Missions Protestantes au Congo	1
Japan Continuation Committee	3
China Continuation Committee	3
National Missionary Council of India, Burma and Ceylon	3

In countries where there is no representative organization the Committee of the Council, provided for later, shall determine the method of representation.

Two out of the three representatives each from Japan, China and India shall be nationals of these countries.

The Committee of the Council, provided for later, shall have power to nominate for each meeting coopted members not exceeding ten in all from countries and mission fields not otherwise represented, including Africa, the Near East and Latin America, who shall for each meeting have the same rights and privileges as other members.

National missionary organizations may appoint substitutes to attend any meeting of the Council in place of regular members, and each such substitute shall have during the meeting all the privileges of a member of the Council.

Cooperation shall be sought with other national missionary organizations which may come into existence, or with missionary agencies of Christian communions not at present participating in the International Missionary Council, whenever conditions make such cooperation possible.

Members of the Council shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country by the national missionary organization.

[1]The term "national missionary organization" is used to describe the interdenominational conferences or committees in which in different sending countries the missionary societies are united for common consultation and cooperation. It should be noted, however, that the Foreign Missions Conference of North America is international, including the mission boards both of the United States and Canada.

III. FUNCTIONS

The functions of the Council shall be the following:

(1) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary societies and missions.

(2) To help to coordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring about united action where necessary in missionary matters.

(3 Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

(4) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.

(5) To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

(6) To call a world missionary conference if and when this should be deemed desirable.

IV. OFFICERS

The Council shall have power to appoint officers to carry out functions assigned to it. These officers shall be elected at each regular meeting of the Council to serve until and through the next regular meeting. They shall be members, *ex-officio*, of the Council. The countries from which they come shall be allowed their full representation in addition to such officials. The officers of the Council shall act in consultation with the Committee of the Council, hereafter referred to, in all emergencies arising during the intervals between meetings of the Council.

V. THE COMMITTEE OF THE COUNCIL

The Council shall appoint at each regular meeting a Committee of sixteen members to be called "the Committee of the Council," to act for it in the intervals between its meetings, with the right to fill vacancies in its own membership. The officers of the Council shall be members, *ex-officio*, of the Committee, and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the several national missionary organizations during the intervals between the meetings of the Council, in regard to the work entrusted to the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more national missionary organizations. Five members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent three different countries or national organizations and that at least one of them is a representative of a country outside the continent in which the meeting is held.

No action shall be taken or pronouncement made by the Committee of the Council except in matters of urgency and when the Committee is confident that the action or pronouncement will commend itself to the several national missionary organizations.

VI. EXPENSES

The Council or the Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the national missionary

organizations of the sending countries for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Council.

VII. MEETINGS AND PROCEDURE

The Council shall ordinarily meet every second year, but a special meeting of the Council may be called or the regular meeting postponed if the Committee of the Council, after consulting with the national missionary organizations, is satisfied that this is desirable.

It is understood that the Council will function internationally, and that the members of the Council in any one country will not take action as a national group though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

The minutes of the Council and of the Committee of the Council shall be transmitted to the national missionary organizations, thus affording them opportunity to express their opinion with reference to the same.

VIII. AMENDMENTS

This Constitution may be amended at any future meeting of the Council subject to the approval of the constituent national organizations.

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